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## EDITORIAL

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*God, Jesus Christ, the Holy Ghost, Our Blessed Lady, the Church: these are the subjects of the last numbers of the review. The present issue forms part of the series.*

*"The Church on the march in Christ;" this is the description of the present phase of "God's great design," announced when man was created, and due to end with the Last Judgment. In order to join this army of the elect we have to pass, with Christ, from death to life, to be associated with the paschal mystery, as it is "re-presented" in the Mass and sacraments.*

*This takes us back quite naturally to those great subjects which we have previously dealt with,<sup>1</sup> and consequently we may leave aside some aspects and concentrate on others.*

*"A sacrament is at the same time a MEMORIAL, a PRESENCE and an AWAITING; it takes place with triple reference to the past action of the mystery, grace present in the mystery and its accomplishment in eternal life."*

*Since only biblical catechesis can show forth the 'historical' aspect of the sacrament, it is impossible without it to arrive at the sacramental reality hidden by symbols. It is obvious that the history of salvation will have all the light shed upon it which the Holy Ghost has given to the Church by which to penetrate the mystery. Scripture and Tradition cannot be separated. Whether it is a matter of introducing the believer, young or adult, to the mystery of baptism, confirmation, the Eucharist or penance, the background will always be that of the Old or more especially, of the New Testament, the history of the Saviour.*

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<sup>1</sup> On the subject of the Mass, see *Lumen Vitae*, VII (1952), no. 1 (the title of this number is "How to present the Mass?"); VIII (1953), no. 3 (M. VAN CASTER, S. J., *Self-oblation to God in the Mass*). — On the subject of confirmation, see *Lumen Vitae* V (1950), nos. 2-3 (G. DELCUVE, S. J., *A necessity for the normal efficacy of religious formation: confirmation at the age of reason*). — On the subject of Penance, see *Lumen Vitae*, VII (1952), no. 3 (P. RANWEZ, S. J., *Formularies for the examination of conscience*), also see *Cahiers de la Roseaie*, II, *Pénitence et pénitences* (Éditions de Lumen Vitae — Éditions de l'Abbaye de Saint-André).

*Divine worship, the liturgy, which is essentially for the glory of the Father, possesses also catechetical possibilities of which we are perhaps not sufficiently conscious.*

*It is Christ acting chiefly by means of the sacraments who confers or develops the theological virtues, those supernatural aptitudes which are indispensable for understanding the Christian message and bearing witness to it. It was therefore useful to recall the role of confirmation, the sacrament which becomes necessary at the age of reason for the normal functioning of religious formation.*

*But the liturgy does not only prepare us to receive the Good News ; it also teaches us. The Mass gives us the Word of God, and so do most of the sacraments. To which we must add, always in a prayerful setting, all the symbols and actions which introduce the soul further into the mystery and allow of his active participation. Also we may hope that, in the missions and elsewhere, the Mass and the sacraments may exercise their catechetical function to its fullest extent. We associate ourselves with the desires expressed so respectfully and filially by Fr. Hofinger with regard to the Mass, and with the similar ones concerning the administration of the sacraments. We also appreciate the experiments in ' paraliturgy, ' such as the " ceremony of preparation for baptism, " which help the faithful to discover the riches which lie in the ceremonies and rites of the Church.*

*In short, the study of the articles in the first section of the review will, we think, strengthen the reader's conviction that catechesis should closely associate the history of our salvation, doctrinal instruction and the liturgical life.*

*In this way the life of faith will increase in our young people, and religious education will ceaselessly try to deepen it by making use of the appropriate methods and the various means now at its disposal.*

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INITIATION  
TO THE  
SACRAMENTS







# Ceremony of Preparation for Baptism

by Marie-Louise and Jacques DEFOSSA,

*Representatives in Belgium of the Foyers-Compagnons de Saint-François*<sup>1</sup>

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## *Introduction.*

Chant : two choirs alternately ; all standing.

- 1) *As the thirsty deer longs  
for the running water of the brook,*
- 2) *So my soul longs for Thee,  
O my God, so good and true, so powerful and beautiful.*
- 1) *My soul thirsts for Thy presence,  
It languishes in expectation of Thee.*
- 2) *Condescend but to show Thy Face an instant  
To calm its suffering.*
- 1) *Why is my soul so troubled ?  
Is it fear, or hunger ?*
- 2) *If God shelters it under His wing  
It will lack nothing.*
- 1) *I remember Thine House  
And the delight I had in it.*
- 2) *How I wish that Thou wouldst now  
Receive me for ever.*

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<sup>1</sup> See *Lumen Vitae*, VII (1952), p. 238. In order to prepare for the baptism of a child, a group of families organised a gathering. M. and Mme Defossa chose readings and chants, and wrote several dialogues.

Parents and children attended this meeting. For the former it was an occasion to realise more fully their Christian responsibilities and to introduce their children to the deeper meaning of baptism, in the course of conversations which preceded or followed the meeting. It was for everybody — old and young — an hour of intense prayer and faith, a 'religious experience' in the best sense of the word.

We think that an undertaking like this deserves to be copied or to inspire others like it. (Editor's note).

1. *This child does not yet belong to the Church.*

1. *The priest speaks:* He recalls the dogma of original sin ; its justification and its result ; those present are seated.

2. *Reading by a layman:* extract from Genesis, ch. III, 1-9, 23-24.<sup>1</sup>

Of all the beasts which the Lord God had made, there was none that could match the serpent in cunning. It was he who said to the woman, What is this command God has given you, not to eat the fruit of any tree in the garden ? To which the woman answered, We can eat the fruit of any tree in the garden except the tree in the middle of it ; it is this God has forbidden us to eat or even to touch, on pain of death. And the serpent said to her, What is this talk of death ? God knows well that as soon as you eat this fruit your eyes will be opened, and you yourselves will be like gods, knowing good and evil. And with that the woman, who saw that the fruit was good to eat, saw, too, how it was pleasant to look at and charmed the eye, took some fruit from the tree and ate it ; and she gave some to her husband, and he ate with her... And now they heard the voice of the Lord God, as he walked in the garden in the cool of the evening ; whereupon, Adam and his wife hid themselves in the garden, among the trees. And the Lord God called to Adam ; Where art thou ? he asked. I heard thy voice, Adam said, in the garden, and I was afraid, ...so I hid myself. And the answer came... Hadst thou eaten of the tree, whose fruit I forbade thee to eat ? The woman, said Adam, whom thou gavest me to be my companion, she it was who offered me fruit from the tree, and so I came to eat. Then the Lord God said to the woman, What made thee do this ? The serpent, she said, beguiled me, and so I came to eat. And the Lord God... said to Adam, Thou hast listened to thy wife's counsel, and hast eaten the fruit I forbade thee to eat ; and now, through thy act, the ground is under a curse. All the days of thy life thou shalt win food from it with toil ; thorns and thistles it shall yield thee, this ground from which thou dost win thy food. Still thou shalt earn thy bread with the sweat of thy brow, until thou goest back into the ground from which thou wast taken ; dust thou art, and unto dust shalt thou return... So the Lord God drove him out from that garden (of Eden).

3. *Dialogue prayer* (Priest and those present alternately ; all stand).

- 1) *Remember, O Lord, what has happened to us ;  
Look upon us and consider our humiliation.*
- 2) *Our fathers have sinned and have died  
And we bear the penalty of their misdeeds.*

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<sup>1</sup> The extracts from the Bible are taken from Mgr Knox' translation. But the psalms from the Douai Version, which seems more metrical and easier to sing. (Translator's note).

- 1) *Why dost Thou forget us still ?  
Why has Thou forsaken us for ever ?*
- 2) *Lead us back to You, O Lord, we will return,  
Bring back for us the days of old.*

4. *Chant* (cf. 24 Psalms by J. Gélineau, Éd. du Cerf. — After each verse, the antiphon is repeated by all).

Antiphon :

*I put my trust in the Lord, I am sure of His word.*

- 1) *Out of the depths I cry unto Thee, O Lord : Lord, hear my voice.  
Let Thy ears be attentive to the voice of my supplication.*
- 2) *If Thou, O Lord, wilt mark iniquities : Lord, who shall stand it ?*
- 3) *For with Thee there is merciful forgiveness : and by reason of Thy law,  
I have waited for Thee, O Lord.*
- 4) *My soul hath relied on His word : my soul hath hoped in the Lord.*
- 5) *From the morning watch even until night, let Israel hope in the Lord*
- 6) *Because with the Lord there is mercy : and with Him plentiful redemption.*
- 7) *And He shall redeem Israel from all his iniquities.*

5. *Silent prayer for some moments* (either standing or kneeling).

2. *There is hope for this child.*

1. *The priest speaks* : He recalls the promise of salvation in the Old Testament ; those present remain seated.

2. *Reading by a layman* : extract from *Isaias IX, 1-16, XII.*

And now the people that went about in darkness have seen a great light ; for men abiding in a land where death overshadowed them, light has dawned. Their number thou didst increase, but gavest them no joy of it ; now, they shall rejoice in thy presence, as men rejoice when the harvest is in, as men triumph when victory is won, and booty taken, and they fall to dividing up the spoils. Yoke that fixed the burden, shaft that galled the shoulder, rod of the tyrant, all lie broken now, as they did long ago, when Madian fell... For our sakes a child is born, to our race a son is given, whose shoulder will bear the sceptre of princely power. What name shall be given him ? Peerless among counsellors, the mighty God, Father of the world to come, the Prince of peace. Ever wider shall his dominion spread, endlessly at peace ; he will sit on David's kingly throne, to give it lasting foundations of justice and right ; so tenderly he loves us, the Lord of hosts...

Angry with me, Lord ? thou wilt say, when that day comes ; ay, thou wast angry with me, but now, praised be thy name, the storm has passed ; all is consolation. God is here to deliver me ; I will go forward confidently and not be afraid ; source of my strength, theme of my praise, the Lord has made



himself my protector. So, rejoicing, you shall drink deep from the fountain of deliverance; singing, when that day comes, Praise the Lord, and call upon his name, tell the story of his doings among all the nations, keep the majesty of his name in grateful remembrance. Sing in honour of the great deeds the Lord has done, make them known for all the world to hear. Cry aloud in praise, people of Sion; great is the Holy One of Israel, that dwells among you.

3. *Dialogue prayer* (the priest alternately with those present; all stand).

1) *What God is like You, to forgive iniquity and pardon the sins of His people;*

*Who does not persist in His anger, but loves to have mercy?*

2) *Once again, have mercy upon us, forget our faults,  
Cast our sins into the depths of the sea.*

1) *Show us Thy miracles as in the days when You brought us out of Egypt.*

2) *For I place my trust in the God of my salvation,  
My God will hear me.*

1) *If I fall, I will rise again;*

*If I sit in the shadows, the Lord will be my light.*

2) *I will bear the wrath of the Lord because I have sinned against Him.  
Until He leads me back into the light and I meditate upon His justice.*

4. *Chant* (refrain sung first by the soloist, then taken up by the choir; next, the couplets are chanted by the soloist and the refrain is taken up by the choir).

Refrain :

*The Lord ruleth me : and I shall want nothing.*

1) *The Lord ruleth me : and I shall want nothing.*

2) *He hath set me in a place of pasture.*

*He hath brought me up on the water of refreshment ;*

1) *He hath converted my soul.*

*He hath led me on the paths of justice, for his own name's sake.*

2) *For though I should walk in the midst of the shadow of death,  
I will fear no evils, for Thou art with me.*

1) *Thy rod and Thy staff : they have comforted me.*

2) *Thou hast prepared a table before me, against them that afflict me.*

*Thou hast anointed my head with oil ; and my chalice which<sup>2</sup> inebriateth me, how goodly is it !*

1) *And Thy mercy will follow me all the days of my life.*

2) *And that I may dwell in the house of the Lord unto length of days.*

5. *Silent prayer* for some moments ; those present either stand or sit).



### 3. *The salvation surpasses the promise.*

1 *The priest speaks*: the salvation which Christ brings is far beyond anything that the boldest could hope for. Those present are seated.

2. *Reading by a layman*: extract from the *Epistle to the Ephesians*, II, 4-6 and III, 14-20.

How rich God is in mercy, with what an excess of love he loved us ! Our sins had made dead men of us, and He, in giving life to Christ, gave life to us ; it is His grace that has saved you ; raised us up too, enthroned us above the heavens, in Christ Jesus... With this in mind, I fall on my knees to the Father of our Lord Jesus Christ, that Father from whom all fatherhood in heaven and on earth takes its title. May He, out of the rich treasury of his glory, strengthen you through His spirit with a power that reaches your innermost being. May Christ find a dwelling-place, through faith, in your hearts ; may your lives be rooted in love, founded on love. May you and all the saints be enabled to measure, in all its breadth and length and height and depth, the love of Christ, to know what passes knowledge. May you be filled with all the completion God has to give.

3. *Dialogue prayer* (Priest and those present alternately ; all stand).

- 1) *I have loved, because the Lord will hear the voice of my prayer.*
- 2) *Because he hath inclined His ear unto me : and in my days I will call upon Him.*
- 1) *The sorrows of death have compassed me : and the perils of hell have found me.*
- 2) *I met with trouble and sorrow : and I called upon the name of the Lord. O Lord, deliver my soul.*
- 1) *The Lord is merciful and just, and our God sheweth mercy.*
- 2) *The Lord is the keeper of little ones.  
I was humbled and he delivered me.*
- 2) *The Lord is with me, I will fear nothing.  
What can man do unto me ?*
- 1) *The Lord is my strength and my courage ;  
He is my saviour.*
- 2) *A cry of joy and victory  
Has resounded in the houses of the just.*
- 1) *The right hand of the Lord hath done wonders.  
The right hand of the Lord hath lifted me up.*
- 2) *Open the holy doors  
That I may go in to give thanks unto the Lord.*

4. *Chant*: the same antiphon and melody as before.

Antiphon : *The Lord is my ruler, and I shall want nothing.*

Doxology : *Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end, Amen.*

Antiphon repeated.

5. *Silent prayer* for some moments ; those present stand or kneel.

#### 4. *What can we do to help this child ?*

The parents bring in the cradle with the baby inside and put it down in the midst of the gathering.

1. *The priest speaks* : He recalls that we are all responsible for welcoming the child into the community and helping it to live in a holy way ; those present are seated.

2. *Dialogue* between the priest and the parents and godparents.

1) You, N. and N. (parents), to whom God has entrusted this little child, and you, N. and N. (godparents), who have agreed to be his spiritual parents, have you reflected upon the duties incumbent upon you ?

2) We have reflected.

1) What do you ask of the Church of God for this child ?

2) We ask baptism for him.

1) For what reason do you ask it ?

2) So that he may enter into the kingdom of God.

1) Have you resolved to help him to live always in the love of God ?

2) We have resolved.

1) Under the protection of which of God's friends are you putting him ?

2) Under the protection of Saint...

1) Will you teach him his duty to God and his neighbour ?

2) We will.

1) Will you help him by your example, your advice and your prayers to be faithful to his baptismal vows ?

2) We will.

1) Then pray to God with all your heart for this child.

2) God of our fathers | God, the creator of all truth | we beg You | to look down with mercy | upon this little child |. Do not allow him | to hunger after You any more | but that, nourished with the heavenly food | he may have a fervent spirit | the joy of hope | and the unceasing desire for Your glory |. Lead him Lord, if You so will | to the waters of rebirth | so that with Your faithful |

he may deserve to obtain | the eternal rewards of Your promises |. We ask this through Christ Jesus our Lord.

1) I adjure thee, impure spirit, in the name of the Father (+), the Son (+), and the Holy Spirit (+), to come out of this child of God. For He Who commands you, cursed and damned one, is the same Who walked on the water and held out His hand to St. Peter when he was sinking. Cursed demon, recognise your condemnation. Give glory to the living and true God ; give glory to Jesus Christ, His Son, and to the Holy Ghost. And come out of this child of God, for our God and Lord Jesus Christ has deigned to call him to his holy grace, to the blessing and the living water of baptism.

### 3. Dialogue between the priest and those present.

1) You who represent the Church of God here, are you ready to welcome this child into your midst ?

2) We are ready.

1) Have you resolved to help him by your example and your prayers ?

2) We have resolved.

1) Pray then to your holy patrons to intercede for this child with God.

(Each one present in turn, beginning with the parents, and finishing with the priest, names his patron : St. James, St. Magdalen, etc. When the priest has invoked his, all say together, “ *Intercede for this child !* ”)

(Then the parents invoke the child's patron saint three times, and each time all present say : “ *Intercede for this child !* ”)

1) Are you resolved to show him, by your life, that you believe in the word of God ?

2) We are.

1) Renew, then, your pledge of faith by reciting the Creed.

2) I believe in God the Father Almighty...

1) We pray to You, O God of truth, for this child. And we ask that he be made worthy of Thy divine mystery and the ineffable regeneration. We present him to You, we offer him to You, O Friend of man. Grant that he may share in the new divine birth ; that he may not be harmed by any evil or perverse spirit ; but that he may serve You in all circumstances, and keep Your commandment ; that Your Word, Your only Son, may go with him ! We ask this, O Father, to Whom is all glory and power, by Jesus Christ, Who liveth and reigneth with You in the unity of the Holy Ghost, for ever and ever.

2) Amen.

1) All together, let us repeat our joy in being children of the same Father.

2) Our Father, Who art in heaven...

### 4. Chant (extract from *Antienne et répons* by the Abbé Julien).

*The Lord hath brought His people out of exile. Alleluia.*

*He hath given His joy to His adopted children. Alleluia. Alleluia.*

5. *Let us rejoice in the approaching rebirth of this child.*

1. *The priest speaks*: This day will be a day of joy for all, in heaven and on earth (those present are seated).

2. *Reading by a layman*: extract from the *Epistle to the Ephesians*, I, 3-7.

*Blessed be that God, the Father of our Lord Jesus Christ, who has blessed us, in Christ, with every spiritual blessing, higher than heaven itself. He has chosen us out, in Christ, before the foundation of the world, to be saints, to be blameless in his sight, for love of Him ; marking us out beforehand (so His will decreed) to be His adopted children through Jesus Christ. Thus He would manifest the splendour of that grace by which He has taken us into His favour in the person of His beloved Son. It is in Him and through His blood that we enjoy redemption, the forgiveness of our sins.*

3. *The priest prays over the child* (those present stand) :

1) *We implore Your eternal and just bounty, Holy Lord, Father Almighty, Eternal God, Author of light and truth, in favour of this child. Deign to enlighten him with the light of Your understanding. Purify him. Sanctify him. Give him true knowledge ; so that, made worthy of the grace of Your baptism, he may have a firm hope, right counsel, holy teaching. By Christ our Lord.*

2) *Amen.*

4. *Chant*: Hail Mary...

5. *The Blessing*: The priest gives his blessing and those present, on their knees, answer : *Amen.*

6. *Final chant*: All, standing, sing : *Alleluia* and *Laudate Dominum* (as on Holy Saturday, but without the *Gloria*).

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# The Sacrament of Confirmation, builder of the Personality for Service in the Mystical Body of Christ

*A doctrinal and pastoral study.*

by Pierre RANWEZ, S. J.

*International Centre for Studies in Religious Education*<sup>1</sup>

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A study of the biblical texts referring to the Holy Spirit and the way in which He communicates Himself to men, and of patristic and theological literature concerning the gift of the Spirit and Confirmation, leads to the conclusion that the confirmed Christian participates in the dignity and messianic functions of Christ.

The most significant passages in the Old Testament — especially in Ezechiel, Isaias and Joel — speak of the Spirit of God as preparing the Messiah for His sacerdotal, prophetic and regal functions, or of His inspiring the whole nation with the gift of messianic prophecy. The New Testament is referring to passages such as these when it speaks of the gift of the Spirit, and so are the ecclesiastical authors when writing about Confirmation.

The dignity and messianic responsibility received in Confirmation form, as it were, a new personality. The following pages will attempt to define its characteristics, and to consider what the instruction on the sacramental life should be.

## I. CHARACTERISTICS OF THE PERSONALITY CREATED BY CONFIRMATION

A Christian personality is not complementary to the already existing natural one, it is the orientation of the whole being towards the Divine Persons, Who call the elect, receive and transform him,

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<sup>1</sup> Address : 27, rue de Spa, Brussels, BELGIUM.

and towards the men to whom he is sent. These relationships, created by the sacraments, are the foundation of the Christian personality.

Through Confirmation the baptized person, child of the Father, becomes the docile disciple of the Spirit.

Under the guidance of the Holy Spirit, the confirmed is called upon to carry out the ecclesiastical duties divided among the members of the Mystical Body. He becomes responsible to the Church as a whole for the diffusion of the truth, the example of holiness and the progress of his neighbour towards his eternal destiny.

We will deal in succession with the two aspects of the development of the personality as a result of Confirmation :

— The confirmed is directed towards the Divine Persons, who call him, receive him and transform him ;

— He is directed towards those who expect a message, enhanced life and support in their journey from him.

To conclude this first part, we will see how the sacramental character is the definite mark of this transformation.

### *1. The confirmed Christian is directed towards the Divine Persons.*

The Divine Persons have their being in their mutual relations. They are subsistent relations. Man, created in the image of God, becomes truly himself, that is to say, a personality, to the extent in which he orientates himself towards others to receive, give and share.

The Christian's personality as child of God, is created by his relation with the Divine Persons, and these relations differ with regard to the Father, Son and Holy Spirit.

We are received by the *Son*, transformed into Him ; our salvation lies in our being filled by the light of His thought through faith, in cooperating in His work by our obedience, in belonging to Him by our love.

In this renewal of ourselves, we are begotten by the *Father*, Whose adopted sons we become in Jesus Christ. Our supernaturalised being is given us by the Father in the Son. Our whole ambition should be to become, in and through Christ, children of the Father, grateful and docile.

This configuration and generation is carried out by an inward impulse of which the *Holy Spirit* is the author.<sup>1</sup> He becomes to us

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<sup>1</sup> Astonishment may be caused by our insistence on the diversity of the action of the Divine Persons in the work of our sanctification. To the extent in which

a new source of thought, action and being. He recreates us by making us into immortal and holy beings.

In order to understand what new relationships are formed between the Christian and the Three Persons by Confirmation, it is well to reconsider the position of this sacrament amongst the sacraments of initiation.

Baptism, Confirmation and the Holy Eucharist constitute and complete the Christian and give him life ; these three rites are closely united and form the three stages of a unique evolution.

By each of these sacraments a close contact is established between the Christian and the Three Persons.

At Baptism, according to St. Paul, we are identified with Christ in His death and resurrection and engendered in the heart of the Church for a new birth which will make us into sons of God ; we thus become a new creature by the vivifying action of the Spirit.

If in Baptism, the action of the Holy Spirit creates a resemblance to the Son, and leads to adoption by the Father, is not Confirmation characterized by an inverse process ? the Father and Son, guests of the baptized soul, call upon the Holy Spirit to inspire and sustain the supernatural activity of the baptized. Confirmation therefore, associates the Christian with the Holy Spirit and makes him an instrument sensitive to His touch.

Finally, through the Holy Eucharist, the Christian is made to participate fully in the sacrifice of Christ and associate with Him in His role of priest and victim. This sacrifice, by which the Christian is united to the Father through the Son, is accomplished under the impulse of the Spirit. Considered from the point of view of our personal cooperation, the Eucharistic sacrifice constitutes the most perfect fruit of Confirmation, the most perfect work to which it leads us to devote ourselves.

We may say that Baptism makes us sons of the Father, that the Eucharist makes us one with Christ, and that Confirmation disposes us to be the very docile instruments of the Spirit.

We may also say that Baptism consecrates the very foundations of the Christian's being, that Confirmation sanctifies his actions, and that the Holy Eucharist realizes this action in its highest and deepest form.

Baptism is the most indispensable of the three ; the Eucharist

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this action is exterior to the Trinitarian life, it is common to the three Persons and it is possible to speak simply of appropriations. However, by the sanctification of the Three Persons together, the Christian enters into the Divine intimacy, which is obviously ' *ad intra*. '

the most perfect, because it is identified with the redemptive act itself ; as for Confirmation, it is, if one may say so, the most fruitful of the three sacraments, varied in its effects, multiple in its manifestations, and as we shall see, orientated towards a perpetual renewal in the Church.

These three sacraments form a profound unity in which there can be an interplay of action. They are not juxtaposed like three realities of the same nature separate from one another, but are linked together and supplement one another like three stages of the same movement, three aspects of the same reality.

We will conclude this preliminary section of our study by emphasizing what ought to be the attitude of the confirmed who is visited by the Divine Persons in this way ; renunciation of the short-sighted suggestions of a too human wisdom as well as of the impulses of his own will, and a docility to lights from Above and abandonment to the Divine Will.

## *2. The confirmed Christian is directed towards men.*

The relationship established with the Divine Persons is the basis of that with other men. Our relations with the former consist in a perpetual exchange (reception and gift) and similarly, we receive the mission to share with others the gifts which we have received.

The assembly of people who, under the impulse from Above, communicate supernatural grace one to the other constitutes the Church. Our position therein is 'dynamic ;' it is not simply a matter of sitting in an assembly of brothers, but of mutually engendering one another in the Lord, of enlightening one another in the Faith, of bearing one another's burdens in charity. The Church is the place for these meetings and exchanges ; its deepest being is identified with the hierarchical procession of these relationships.

Confirmation directs the Christian into new paths which modify his relations with others.

Tradition is unanimous in affirming that Confirmation makes the Christian adult and strong. The characteristic of a vigorous adult is that he no longer depends on others like a child, he is not only able to look after himself, but also to support and help others.<sup>1</sup> Now the chief social duty of Christians is to communicate to one

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<sup>1</sup> On this point, cf. the article by Fr. TAYMANS D'EYPERNON in *La Sainte Trinité et les sacrements*. Brussels, 1949, p. 63 et seq.



another the knowledge of God (by bearing witness to Christ), the holiness of God (that is to say, God Himself), and to help one another to conform their lives to this revelation and this holiness.

We have recognized the triple function of the Church : prophetic, sacerdotal, and pastoral. The whole Church is responsible for these three functions ; priests and laity being associated in their different degrees in the exercise of this complex mission. We should deceive ourselves if we said that the active part is reserved for priests and the passive for the laity, the latter only having to listen to the message, receive the sanctification and follow the directions given them.

Quite the contrary, all have an active part to play in the many exchanges which characterize the interior life of the Church, but each one according to the place which has been assigned to him.

Before defining the role which Confirmation bestows on the faithful, we must recollect that it is as untrue to refuse the laity all participation in the priesthood as it is to confuse the roles of priests and laymen. The following observations will be a proof of the justice of this remark.

If we look upon the Church as responsible for Christ's message we shall find that it falls into two categories (which do not necessarily correspond with those of " priests and laity ") : the Church as Teacher and as Disciple.

Putting aside the priests who are sharing directly in the bishop's ecclesiastical powers, a rapid survey will convince us that it is in the Church as disciple that most of the catechists, religious teachers, writers, and even theologians, appear.

If we think of the Church as communicating holiness by means of the sacraments, that is to say, when she is exercising her sacerdotal functions, it would be most inexact to say that priests are those who have the power of administering the sacraments, and the laity those who have not. We should note, rather, that only bishops can confer Holy Orders, and, normally, administer Confirmation ; simple priests being only able to celebrate the Eucharist and confer Extreme Unction and the Sacrament of Penance (in the limits of their jurisdiction). Any adult baptized person not otherwise impeded can administer the sacrament of marriage, and all have the power of baptizing. (Even non-Christians acting in the name of the Church may be the instruments of her priesthood by baptizing in the case of necessity). So we see that all Christians can take an active part in the sacramental economy, although the principal place is reserved for priests.

As regards the regal or pastoral function, we find that only the Pope, bishops, and the priests delegated by them, hold the power of the keys and can promulgate orders regulating the conduct of Christians. We need not exclude, however, from a modest but real share in the pastorship those Christians (especially when they have legitimate authority) who take charge

of their neighbours and keep them fraternally or paternally on the right road to salvation.

Confirmation, by making the Christian able to exercise public functions in the Church, consecrates him for an analogous but real participation in the messianic action of Christ. Does not St. Thomas say that "we receive through Confirmation the spiritual power to accomplish certain holy acts different from those which baptism gives us the power to exercise"? (S. Th., Pars 3a, Q. LXXII, art. 5).

Of the three ecclesiastical functions of transmitting the Word of God (prophetic), communicating the holiness of God (sacerdotal properly so-called), and leading the faithful to salvation with authority (the pastorship or regal function), should we believe that only the prophetic is confided to the confirmed? St. Thomas tells us that he receives (the spiritual power) of proclaiming the faith of Christ in public as though in virtue of his charge (ad zum of the article quoted above).

We do not think that the responsibility and powers of the confirmed need be restricted in this way. The function of witness is associated with the others. Those to whom he witnesses by his faith he also sanctifies by his charity, and leads by his example (authority here being understood in a sense other than that of jurisdiction, i. e., the authority of a schoolmaster or a lay religious superior).

Having made it clear that the laity are called upon to share in the priestly duties, let us define in what measure, and under what regulations they do so.

First of all, the confirmed share in the mission which the Church received from Christ to *preach the Word* of truth and salvation to all and to *be His witnesses* in the world.

The teaching Church — the Pope and bishops — as witness, guards and defines revealed truth and as judge, preserves it from error. The Holy Spirit bestows upon her the privilege of infallibility for the carrying out of her task and she has the right to call upon all the faithful of good will to fulfil the first of these missions, independently of the priests to whom she communicates the power of teaching.

It is indeed to the sacrament of Confirmation that the faithful owe their power of confessing Christ and repeating His message. When those who have only been baptized are called upon to exercise the same function, it would seem that they do so in virtue of their forthcoming confirmation.

Let us define this responsibility. It does not consist simply in the repetition of phrases heard in the Sunday sermon or read in the official documents emanating from ecclesiastical authority. Conjointly with the exterior teaching, the Holy Spirit infuses the truth into hearts and manifests its inner

meaning to each. The diversity of vocations and Christian personalities is the cause of each one understanding the good news in his own way and being called upon to transmit his discovery under the paternal control of Authority. Thanks to the Holy Spirit, each Christian becomes capable of saying words which have never before been heard and which are yet identical fundamentally with what has been said and repeated by innumerable generations of Christians. This testimony varies according to personal gifts and human functions. It will come in different forms from a schoolmaster, a child, a contemplative religious, or a nurse or a workman.

It varies in a still greater degree according to the power and responsibility conferred on the individual by the different sacraments. Extreme Unction, for instance, will give the sick person the ability to bear witness to the Risen Saviour by the faith and hope with which he is filled at the approach of death. Christians sanctified by the sacrament of marriage receive the mission of encouraging the budding faith of their children. Each time he receives Christ's forgiveness in the sacrament of penance, the sinner bears witness to the mercy and power of the Saviour.

Confirmation also requires a work of *sanctification*.

We have mentioned that only the Pope and bishops, together with the priests who share in their ministry, are the usual dispensers of the sacraments, the only exception being baptism in cases of necessity and, according to most theologians, marriage. Yet, surely Christ's sanctifying work requires the effective collaboration of the faithful; it has its source in the sacrifice of the Cross, it is renewed in the Mass, and its merits are applied at all times. As beneficiaries of the Eucharist, Christians cooperate with Christ to realize the mystery and to share in a modest but real degree in the role of priest and victim which is His alone in its fullness.

By virtue of his baptism, every Christian has the right to share in the Eucharistic offering and to receive the consecrated bread. He thus enters into the liturgical act and is raised to an elementary participation in the priesthood.

At the other extreme of the sacramental hierarchy, the ordained priest presides at the eucharistic assembly and performs the efficacious rite in Christ's name.

And what about the confirmed Christian? In a lesser degree than the priest, but to a greater one than the unconfirmed, he is introduced into the Eucharistic mystery as responsible, not only for himself, but also for his brethren. He takes part no longer merely in his own name, but as being entrusted with the growth of the whole body; Confirmation having made him an adult, he bears the responsibilities of an adult in the Eucharist.

Just as the priest does not say Mass for himself alone, but for the community to which he belongs, so the confirmed, when assisting at Mass and communion, are called upon to carry out a fraternal act of sanctification and to share with others the gifts received from Christ.

All the charitable activities of the Christian should derive from this Eu-



charistic foundation, and it is under the impulse of the Spirit given at Confirmation that he is invited to exercise them.

To make this clear : when the Christian exercises charity, he does so in the name of Christ ; he addresses himself to a member (actual or potential) of the mystical Body, and communicates to him Christ's gift ; still more, in giving himself to his neighbour, the Christian who is assimilated to Christ by baptism and nourished by the Eucharist gives Christ to those whom he wishes to serve. Every act of charity is therefore fundamentally sacramental and Eucharistic. Now, the impulse which leads the Christian to sanctify his neighbour by giving Christ to him over and above his own gift, has its source in the sacrament of Confirmation.

Confirmation will therefore lie at the root of the Christian's social life. It will cause him to put a religious value, analogically a sacerdotal one, into all his service of mankind.

In the third place, the confirmed Christian has the duty of contributing to the *direction of others in their journey to God*.

His conduct should be the outward expression of the interior transformation wrought in him by God, into a divinised being endowed with a supernatural organism and inspired by the supernatural revelation given him. It is not easy to discern the practical application of these profound exigencies, which is why definitions and rules have to be promulgated by ecclesiastical authority. It is the apostolic mandate which confers this "royal" function on Pope and Bishops. The priests derive from them authority to lead certain portions of the flock. "It is for the priest... to preside," declares the bishop to the deacon whom he is about to promote.

But the faithful also have their lesser part in this government according to their particular position and the sacraments which they have received. Thus, without any jurisdiction being conferred upon them in the canonical sense, married Christians receive the mission of guiding their children along the road which leads to God and directing them in the way of the commandments.

In a more general way, Confirmation here also confers a right and a duty : that of looking after their neighbour and helping him to journey to God. This right and duty are defined by practical circumstances : the authority of the schoolmaster over his pupils or the employer over his apprentices is consecrated by Confirmation and receives a new depth and amplitude through the sacrament. In the many contacts of every day, the confirmed will know that in humility and simplicity they are invited to sustain their brethren and to be their guides.

To sum up : Confirmation disposes the Christian to transmit Heaven's message, to communicate the sanctity of God and to help others to journey towards the Father. Each is called upon to exercise this function in the professional, social, religious and



human environment in which Providence has placed him. Confirmation creates the call and gives the graces necessary to respond to it.

*Conclusion of the first part.*

We have seen in what way the sacrament of Confirmation transforms the personality of the Christian by linking him to the Divine Persons themselves, Who call, welcome and enlighten him, and to those to whom he is sent.

Theology teaches us how the sacramental character by this double orientation renews the personality and consecrates it for eternity. The elect, called by the word of love and marked by an efficacious sign, become by virtue of the divine power new beings, consecrated to the service of their neighbours in Jesus Christ.

The renewal thus effected in the Spirit at the time of the reception of the sacrament of Confirmation takes the Christian away from himself and gives him to others. His personality is marked for ever ; he is the messenger of God amongst men ; faults and betrayals will never be able to efface God's mark in him.

St. Thomas explains the nature of the sign in this sense : " A spiritual power allocated to certain sacred actions " (St. Th., pars 3a, quaestio LXII, art. 5).

Confirmation therefore, turns the Christian into an ecclesiastical personality, marked by election and made responsible for a function. However, although each sacrament realizes what it signifies, he who receives it must correspond to the graces offered him. Children stand in especial need of help in this spiritual effort and we will devote the following pages to this new problem.

## II. CHARACTERISTICS OF A CHRISTIAN EDUCATION ON CONFIRMATION

In this second part of our article, after briefly recalling the traditional discipline of the Church on the subject of the age for Confirmation, we will discuss the role of teachers from infancy up to the time when the children are about to receive the sacrament ; we will then consider the circumstances in which the ceremony should be performed ; we will finally consider what religious preparation will best bring the candidates to realize progressively the nature of the gift to be bestowed upon them ; what devotional practices will help to increase the graces in them, what apostolic activities they

can undertake, and how children, and later, adolescents, can be helped to carry out the sacred mandate conferred upon them.

1. *The ecclesiastical discipline  
on the subject of the age.*

It would seem that in the earliest ages of the Church Confirmation was only accidentally separated from Baptism ; as soon as the liturgy was codified, they were associated. The three initiatory sacraments were conferred during the same ceremony, usually during the paschal night.

The imposition of hands (and later, the unction of Confirmation) was reserved for the bishop, while simple priests performed the rites of Baptism and the postbaptismal anointing. When, by reason of the increasing numbers of Christians, parishes under the charge of priests became more numerous, a delay was allowed between Baptism (generally infant Baptism), and Confirmation by the bishop. Such at least was the custom in western churches. This necessity, added to the negligence of some priests and faithful, led to greater delays ; yet, the normal time for Confirmation was at an early age.

Gradually, however, the question arose as to whether the sacrament of Christian manhood ought to be conferred at a very early age. A ' perfect age ' was talked of ; i. e., seven, then twelve or later. After the XIV century the custom of confirming at about seven became general.

The Roman catechism published in 1566 according to the directions of the Council of Trent gives the following : " Although Confirmation may be administered to all those who have received Baptism, it is not proper to confer it before the children have attained the age of reason ; that is why, if it does not appear necessary to await the age of 12, it is right to delay until the child is 7. "

These directions, therefore, advise confirming at about the age of reason, which is considered as the most appropriate.

Customs differed in different countries. In Spain and Latin America it was usual to confirm before the age of reason, but in France, on the contrary, a later age was preferred. At the time of the Revolution and the Empire, it became customary to defer the sacrament until after the First Communion, that is to say, after the age of 12.

The fuller documentation of modern times leads us to reexamine the matter and to consider whether Confirmation ought not to take place again before the First Communion. It is, in fact, the second

stage after Baptism in Christian initiation, and appears as an immediate preparation for the following one : the participation in the Eucharist.<sup>1</sup> There is a movement towards a discipline more in keeping with tradition : that of Baptism, Confirmation and the Eucharist in close succession, together with a training of the young candidates for a personal and conscious participation in the sacraments.

With this in mind, and in the hypothesis of a discipline in conformity with the Code which would permit and encourage Confirmation at the age of reason and before the First Communion, what religious instruction should be given to favour the supernatural development of the personality in accordance with the sacramental graces ?

*2. The role of teachers  
at the various stages of growth.*<sup>2</sup>

Before discussing the different methods suitable for the varying ages, let us recall the fundamental principle which should be at the back of all educative work.

It is as follows : Christian education does not consist in cultivating an autonomous human behaviour, onto which a supplementary supernatural perfection is superimposed later. A supernatural dynamism ought, on the contrary, to be the norm and the interior motive power, thanks to which the personality grows.

A call and an impulse from Above are the origin of the whole development of the young Christian. Every personality is formed in relation to others : relations with the Father, Son and Holy Spirit characterize the Christian personality. The Holy Spirit communicated at Baptism makes the Christian a member of the Mystical Body of Christ, a child of the Father, and urges him to share with others the gift which is transfiguring him. The teacher's constant care should therefore be to favour the intimacy between the child

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<sup>1</sup> See the article by Fr. DELCUVE : " A necessity for the normal efficacy of religious instruction : Confirmation at the age of reason, " *Lumen Vitae*, V, 2-3, pp. 322-350.

<sup>2</sup> What we are about to suggest applies to a normal education. It would be inopportune, therefore, to transfer the recommendations to the case of children whose first education has been clearly insufficient.

Both the text of the Code and the Roman Acts leave the Ordinaries, at least to a certain extent, the liberty and responsibility of fixing or deferring the date of Confirmation. They have, at any rate, power to deal with particular cases. The reader should note, therefore, that in the following remarks we are considering on the one hand, the legislation which is general throughout the Church and not any particular ordinances, and on the other, a normal religious education.

and the Divine Persons, and to encourage his desire to share what God has given him with others.

Teachers should not be led astray by the slowness of human development and its progressive manifestations on the physical, psychical and social planes. The stages of religious development do not follow the same rhythm, but religious life can early reach a surprising maturity and the first free action can be already penetrated with love and show an entirely generous response to the Divine call.

The awakening of a personality coincides with the first free act which, we think, is identically an act of love, or perhaps, of refusal. It is a great pity if this awakening is delayed, for habits arising from temperament and the social environment will have had time to stabilise themselves and to form a solid and resistant complex. If, on the contrary, the awakening is precocious, the personality can be formed in the conception of the truest interior vocation without being weighed down by too strong determinisms.

It is therefore desirable that from the earliest years, the infant's education may be inspired by the sacraments designed to form his personality: Baptism, Confirmation, Eucharist, Penance... Teachers should rely on God's always giving His help by bestowing the grace which the sacramental rites signify, and should gradually reveal to the child what gifts he is about to receive. As soon as he is ready, he will hear the call of God and respond with his whole heart.

One of the most debatable aspects of traditional religious education during the last forty years is that of making all efforts converge upon the 'first' Solemn Communion, which, not being the first, already bears the brunt of former faults or uncertainties.

It is at the dawn of the religious life that the intimate and solemn act should take place by which the child, henceforward conscious and free, ratifies the gift which he has received from God and gives himself to Him.

We will consider from this standpoint what ought to characterize the three stages of the growth of the child and adolescent: early childhood up to 6 years, childhood to about 12, adolescence up to 17 or 18.

The end of each of these stages ought to be marked by a religious festival towards which the preceding education should tend: Confirmation and First Communion at about 6 or 7; a new commitment at about 12; finally, about 17, a renewal of the promises in more definite terms.

*A. The first religious instruction and the first festival.* — At the end of the first period of preparation, the child should possess a



lively faith, a generous love and an attentive docility to the calls of the Spirit. A real knowledge of the Father, Son and Holy Spirit should be familiar to him.

Family, and especially maternal, teaching given during these earliest years will have the fundamental aim of awakening the knowledge and love of God in the child's soul. Three stages can be distinguished in this teaching : telling him Who God is, revealing His presence and helping the child to give himself to Him.

— *Telling Who God is.* Parents will teach their children to know Who God is by showing them a love which is the reflection of the Divine love. God, Who presents Himself to man as his Father and He Who is love, is brought to the notice of tiny children through their family relationships.

— *Revealing the presence of God* by behaviour suggesting respect, adoration, trust and love ; silent times, hands folded... gestures to make the children realize that their parents live in loving dependence on an invisible and royally great Being.

— *Helping the child to surrender himself to God.* This education means encouraging him to actions by which he will break down his egoism and give himself to his neighbour and to God. In a practical way, discouraging capriciousness, encouraging altruistic gestures such as smiling and offering himself, more particularly, directing the first discoveries and steps towards God ; in the recollected silence of a church, at the time of prayers, before a crucifix, etc. Without too much haste, but without delay, these acquirements must be enriched, given a more and more consistent and definite content and meaning.

The knowledge of Jesus Christ and through Him of the Blessed Virgin and all our human brethren can be progressively developed. Perhaps, the order of God, Jesus, men, may surprise ; one might expect it to be reversed. It is not to be denied that, materially and superficially, the child's eyes fall on pictures of Jesus Christ before he thinks of God, and that before being introduced to Jesus the infant has been in contact with human beings : but we mean a deeper knowledge ; the child is introduced to a first notion of Jesus Christ by that of God, and Jesus makes others known to him ; those others are Jesus' friends, children of God.

When this clearing of the ground has been carried out, it will be time to emphasize the three dominating ideas which ought to characterize religious life from infancy ; we are the brothers of Jesus, Who saves us ; we are dwelt in by the Holy Spirit Who is sent us by the Father and the Son ; we must listen to His voice and do what He tells us.

Such, in its broad lines, is the religious education of the child of 6 or 7, whom the Church will make her own by the laying on of hands and will invite to the Eucharistic banquet.

The age of reason does not come about suddenly. There is no precise borderline between the haze of infancy and adult consciousness. We call the age of reason that at which the child becomes capable of knowing others as distinct from himself and autonomous ; the age at which he begins to enter into relationship with them and to make friends. With consciousness of this ' otherness ' he finds God. The age of reason is that at which the child discovers God and is able to give himself to Him as the One Who is his All, his Last End. This discovery and this enthusiasm come in sudden bursts of revelation before they become stable.

It is especially important to seize the moment when the child is ready to surrender himself to God and to solemnize the act.

The first step consists in asking the child to welcome the gift of Baptism with his whole soul, and to ratify the promises made in his name by his godparents.

Baptism is a purification and an adoption. The baptized child recognizes himself as a sinner in order to receive a pardon and he gratefully welcomes the Father's gift. He should express this by a first confession and a ceremony analogous to the ' renewal of the baptismal vows .'

The evening before their Confirmation the children would be taken to the baptistery. They would be reminded of their Baptism and invited to repeat in a simple formula their joy in having become God's children and their desire to be faithful to the gift bestowed on them. The parents, present at the ceremony, would associate themselves with their children, and would also promise to help them to become faithful Christians.

Confirmation would inaugurate the ceremony of the following day ; First Communion would follow. <sup>1</sup>

Nowadays, the thought of the Eucharist entirely dominates the children's religious education at about their 7th year, when they have the good fortune to make their communion at that age. Jesus is spoken of to them as present under the appearance of bread, and they are told that He will enter into them. This view-

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<sup>1</sup> It is obviously impossible to carry out these suggestions at the present time, when the very small number of bishops necessitates the simultaneous Confirmation of immense flocks of children at dates, hours and in certain churches chosen, not because of the quality of the ceremony and its pastoral value, but because of the nature of the exigencies imposed on the priests.

point should be enlarged. They should be told that, having become sons of God by Baptism, they will now receive the Spirit to Whose voice they must listen, and that they will be united to Jesus Christ, Whose members or brothers they are.

Such are the points on which the immediate preparation ought to insist.

Some fine passages from the Bible and the liturgy on the gift of the Spirit ought to be committed to memory to be their own for ever : some from Isaias, <sup>1</sup> St. John, <sup>2</sup> as well as a few liturgical texts. <sup>3</sup>

With regard to the details of the ceremonies of Confirmation, we may repeat some suggestions made by His Lordship Mgr Guerry, archbishop of Cambrai, in a recent pastoral letter : During the welcoming ceremony, the candidates, turned towards the entrance of the church, should sing the Benedictus or an appropriate canticle ; spoken choruses, dialogues and hymns should be continued throughout the ceremony in order to make the children take an active interest in the rite being carried out ; a godfather and godmother should be chosen for all the children in the smaller and middle sized parishes, while for the larger towns they should be selected by districts, so that they can continue to contact the group of their godchildren personally ; they might also be presented to the bishop and kiss his ring before coming forward to place their right hands on their godchildren's shoulders.

However, we feel that more important modifications would be needed to make the ceremony really expressive and unforgettable for the young candidates. The suggestions which we would like to make are not possible at the present time, but we venture to put them forward, considering that throughout her history and especially as regards the sacrament of Confirmation, the Church has several times changed her discipline in order to adapt the rites to the needs of her flock.

The date chosen for Confirmation should be, as far as possible, that of a liturgical feast such as Pentecost, Easter, the Ascension, etc.

The hour should be in the morning, so that Communion<sup>4</sup> could follow with the Mass ; unless a modification of the Eucharistic fast render a later or even evening communion possible.

The number of candidates ought not to be too great, and<sup>5</sup> they

<sup>1</sup> Is., LXI, 1-3.

<sup>2</sup> Jn, III, 5-6 ; XIV, 15-17.

<sup>3</sup> For instance, the Sequence of Pentecost or the prayer to the<sup>4</sup> Holy Spirit.



should be able to feel part of a united community ; this is almost impossible for children when more than thirty are present (thirty is already too many ; twenty would be a good number).

Finally, the circumstances should be such that the families can form the congregation, and especially the parents, whose presence appears to us particularly desirable. They are to help their children to carry out the sacrament of Confirmation ; how can they be interested in this task if they have not even assisted at the ceremony ?

*B. After Confirmation: childhood up to 12.* — The sacraments are not passing events. Some subsist after their reception by their ‘character,’ and all impose obligations which must be carried out ; for their fruits to ripen, however, human cooperation is necessary.

The child of 7 who has received the sacrament of Confirmation is too young to work alone at his spiritual progress and must be helped. A religious education adapted to him is as necessary after the reception of the sacrament as before.

This religious instruction will have three objectives :

- the exercise of the sacramental functions entrusted to the child by Confirmation ;
- the explanation of the gifts received and the duties involved ;
- a spiritual life likely to keep the soul open to the graces from Above.

Let us enlarge upon these three points :

— *The exercise of the sacramental functions.* Here help is necessary, for the child is still too weak and inexperienced to act alone. The practical problem is how to make use of the varied surroundings and conditions of his life and help him to exercise his function as Christ’s witness and mediator and cooperator in others’ salvation.

The family remains the indispensable milieu for the child under seven ; it is like the extension of his personality, for he thinks and acts in unison with his parents. It is therefore chiefly with them and his brothers and sisters that the young confirmed child has to carry out his new functions. For instance, to bear witness to his faith in Christ by associating his manner of acting and generous consent with all the family honesty, modesty, piety and charity ; by joyously and consciously accepting his responsibilities towards his younger brothers or sisters, neighbours, etc.

The parochial clergy also have a share in this effort. Pastors will remember that the confirmed bear a priesthood within them which needs to be exercised. They will, for example, take particular care that the parochial Masses are living and active, that they make



communal participation possible, and constitute a visible common sharing out of the Eucharistic graces.

School and youth movements have a similar responsibility to the confirmed child.

— *The explanation of the gifts and duties.* The religious instruction ought to bring light to bear on the 'missionary' life of the young child. This teaching will be fruitful if care is taken to bring out the apostolic aspect, which is that of the confirmed child's religious life.

It is therefore important to talk of the Mystical Body, of the Christian life as a family life in which all must take part; the child must be instructed in the practical requirements to which he is called upon to respond. Above all, he must be made conscious of the divine intimacy which has become his through the sacraments.

— *The spiritual life.* The sacraments ought to form the basis of this. Starting with the solemn ratification of the baptismal vows, which may be done at the age of 7, the devotional life of the confirmed could well be directed towards another feast, which would mark a new step in the life of union with God and Christian generosity.

We are thinking of the Solemn Communion which is usually fixed at the age of 12 or thereabouts. This date would be kept to, but the religious nature of the solemnity ought to prevail over its mundanity. The proper meaning of the festival of the twelve year olds would be a clearer realization of their part in the religious life of the Church. Why should not this feast take place during the night of Holy Saturday? The children dressed in white as on the day of their baptism (the boys in albs like little choristers) would be placed in the front row; all together, with their elder brothers and sisters and their parents and most of the Christians in the parish, they would renew the promises of their Baptism and their Confirmation.

C. *Adolescence up to 17 or 18.* — This third stage can be viewed in the same light, taking into account the deep and various changes which mark adolescence.

Little by little, discreet and attentive teachers should unfold to the adolescents the spiritual developments leading them to make a new and solemn pledge. By this time, they would have a greater consciousness of the reality of life and of their responsibilities, and the call of love might perhaps already have been heard. The promises could be more definite and understood by a sharpened conscience. A solemn act would take place on the occasion of Mass

with general Communion in which all the boys and girls of the same age and parish wishing to carry out their vocation of confirmed Christians in the practical circumstances of their lives would take part.

## CONCLUSION

The three initiatory Sacraments, basis of Christian life, ought to dominate and guide the whole of the education of the Christian child and adolescent.

Our article deals with Confirmation; it could be completed by a similar one on Baptism and the Eucharist.

From the point of view of Confirmation, it is to be wished that the profound reality of this Sacrament should be more clearly understood, as well as the very real part it takes in forming the personality; it makes the Christian a disciple of the Spirit and entrusts him with ecclesiastical tasks.

If teachers realized this more, they could draw up a whole scheme of instruction, taking into account the religious responsibilities of the confirmed and the dignity to which they have been raised.

Three religious festivals would terminate the three stages. During these stages, especially during the second, the teachers would consider themselves as the guides and associates of the confirmed children. In this way, adults and children would go forward together and the whole Christian community would benefit from their common effort.

One of the central preoccupations of priests and teachers would be the celebration of Confirmation. The questions of age, date, hour, number of participants, assistants, godparents, etc., seem to us to be of appreciable importance.

May we not hope that, in the same way as the return to the authentic Eucharistic traditions has promoted a renewal of interior life among children and all Christians, so a restoration of the true sacramental traditions concerning Confirmation would be the occasion for a rebirth of the interior and apostolic life, and perhaps even, if the Lord wills it, the diffusion of mystical gifts.

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# Self-surrender to God at Mass

*Some psychological problems set by the different aspects  
of the doctrine.*

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## INTRODUCTION PRIMACY OF REVELATION

Religious instruction is an initiation into the Christian Mystery. This is not the result of psychological development on the natural plane, but the flowering of a supernatural gift. God lets us into His mystery by giving it to us through His revelation and by the virtue of faith which He infuses into our hearts.

This supernatural fact must always be kept in the forefront of any suggestions which may be made for adapting our teaching to the capacities and psychological needs of those whom we are instructing about the Mass.

## I. THE FUNDAMENTAL STANDPOINT

1. *Christian life as an undertaking in the history of salvation.* — The reality in the midst of which we are living is a mystery being carried out. God sanctifies men by Christ and men act with and in Christ to render glory to God and to find their happiness in their union with Him. When men refuse their participation in this divine plan, they interrupt it by their sin, but God does not abandon His scheme of salvation ; He reestablishes it in the Saviour. All mankind and also the entire universe, which is its extension, are included in this fundamental reality.

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In order to place the Mass in its true dogmatic and psychological position, we must make known the place which it holds in this Christian Mystery.

In the structure of man's response to God's gift we can distinguish a triple activity: the interior life of the soul, the exterior actions of ordinary human life and the expression of the interior dispositions by the special means of the spoken word or of symbolical acts.

We rediscover this triple activity in the *perfect response of Christ*. His interior life was a *continuous act of love* of His heavenly Father. His exterior actions made up the accomplishment of His mission, confided to Him by the Father. The whole of His earthly existence was thus an encounter, a union, a homage of obedience and love, which repaired the sins of mankind. It reached its apogee in the return to the Father by the *Cross and Resurrection*. As for the expression of Jesus' interior dispositions through the spoken word and symbolical acts, we see this in His prayer and, more particularly, in the new sacrificial worship in which He synthetised the response of His whole life: that of the *Last Supper*.

To convey the meaning of the Mass it is therefore necessary first to convey the meaning of the eucharistic sacrifice as instituted by Our Lord. Experience shows that this viewpoint is eminently psychological in the sense that it best arouses in the Christian heart an attitude of receptivity to the profundity and grandeur of the mystery of which the Mass is the extension. This way of approaching the subject supposes an anterior instruction on the history of salvation, the Christian meaning of life and the knowledge of Our Lord. Neither dogmatically nor psychologically is the Mass a subject which can be dealt with without these preliminaries.

2. *Sacramentalism, a means of 'participation.'* — Sacramental actions are first the gifts of God before they are human activities. God provides men with the means (of a higher order and supernatural value) of contact with Him. In the sacrifice He extends the act by which He associates us with the homage which He renders to the Father.

Initiation into the Christian mystery of worship sets several psychological problems, which would require the study of the liturgical presentation. This we have carried out elsewhere and will not linger over it in this place. We must however emphasise a capital point: Christian sacramentalism, as homage to God and sanctification of men, is essentially a *means of participating in an activity of which Christ is the principal agent*.



*Comparison with sacrificial non-Christian ceremonies* can certainly provide us with certain enlightening analogies, but it must aim at a *sublimation which reverses the former positions*. Non-Christians honoured God by making the priest their ambassador and by substituting a victim for themselves. Christians do not choose Christ to express their feelings for them and do not offer Him actually 'in their place.' It is Christ Who expresses His own feelings and Who has the sacerdotal power of incorporating the members of His Mystical Body in His ascent to the Father. *The Mass is our means of participating in Christ's sacrifice.*

Let us define this participation. When the faithful assist at Mass and especially when they communicate at it, they have a share in the fruits of the sacrifice. Christ acts in them to communicate the gifts of God to them. But it is a matter first of all of the activity by which Christ as Priest offers God the gifts of men, that is to say, of all His Mystical Body, of Head and members.

The Christian is made capable of sharing in this activity of Christ by the "character" of membership of the Mystical Body, which he *received at baptism*, and by the theological virtues which were infused into him with sanctifying grace. He has to put this capacity into action by a *conscious personal act*, in harmony with the interior dispositions of Christ.

What part does psychology play in the manner in which we represent this participation: our sharing in the activity of Christ offering Himself?

## II. THE HUB OF THE MATTER

The union of Christ and Christians in the sacrifice comprises the self-surrender of the Head and members to God. The psychological aspects of the eucharistic doctrine, which we are attempting to present, all converge to this central point: *self-surrender to God in union with Christ.*

I. *A sublimation to which a renunciation is attached: an ascent in love.* — The positive side is more important than the negative. Self-surrender is an act of love which tends to and achieves a union between persons who do not give up their personalities, but submerge their individuality. It is a *sublimation towards a meeting*, realized in a mutual gift and reception. The sacrifice is the most expressive celebration of the meeting of Christians with God in and

by Christ, Who by His death and resurrection returned to the heavenly Father. Every Mass is a Passover.<sup>1</sup>

We must therefore draw largely on the place which the joys of Easter hold in the psychology of those whom we are instructing. We must explain why the Church keeps Sunday, the weekly Easter Day, for the Mass to which she calls all Christians in an atmosphere of festivity.

The negative side remains inseparable from the positive. Sacrifice is *renunciation*. The man who gives himself to God gives up all that keeps him alienated from his Lord ; he gives up all attachment to sin ; he seeks to eliminate everything that hinders a more intimate union with God. Self-surrender implies fidelity to love, even when it involves an act which costs us something.

Sacrifice implies the *abandonment of everything which one wants for oneself alone*. Love in fact causes those who love each other to have all things in common. St. Thomas says : " *Amici habent omnia communia.* "

Pedagogy takes into account the fact that this aspect of renunciation must be insisted upon in practice, but one is in error if one defines sacrifice as being something which hurts. The sacrifice of Christ of which the Mass is truly the extension is not something which causes Him pain. Even as concerns sacrifice in our earthly condition one must never lose sight of the fact that the negative side is subordinate to the positive. He who gives himself to God finds himself in God and more completely than before he made the surrender.

The explanation of the dogma of the Redemption is also often too unilateral. The sacrifice of the Cross is incontestably renunciation carried to its just limits, but the Christ Who delivered Himself was not destroyed ; on the contrary, He entered into the glory of His Father.

*The Mass is a memorial of the death of the Lord but just as much of His resurrection.*<sup>2</sup> It is the Christ Who underwent death but who has finally entered into life Who offers Himself in the Consecration.

The best way of carrying out the surrender of oneself in the sa-

<sup>1</sup> The account of the Last Supper, at which the Mass was instituted, opens by this significant words : " *sciens Jesus quia venit hora, ut transeat ex hoc mundo ad Patrem* " (Jn, XIII, 1).

<sup>2</sup> " *Unde et memores tam beatae passionis, nec non ab inferis resurrectionis, sed et in caelos gloriosae ascensionis* " is put explicitly in the prayer of the Mass after the Consecration.

crifice of the Mass therefore corresponds to the conception of a *fully Christian life*. Those who think of the latter in terms more of pain than joy, will see in the Mass principally a ceremony of mourning mixed with hope. Those who have understood that grace is a redemption already truly — although incompletely — realised, and a life of love which already bears within it the seed of real happiness, will chiefly see the Mass as a feast stamped with joy. Self-surrender is therefore an *ascent in love*, painful because of the necessity of destroying obstacles, but above all joyful because it approaches the end ardently desired. To give oneself in love is to surrender oneself to be united with one whom one loves.<sup>1</sup>

2. *A present and a tribute ? Rather, a total commitment of the person himself forming part of the community.* — The comparison between the sacrifice of the Mass and a *present* has its advantages, known to all. However, before making use of it, will be best to be on one's guard. What in fact are we to think of the following : " A child, when wishing its mother a happy feast, offers her something that she likes very much, for instance, a box of bonbons. The mother takes it with pleasure and invites her child to share with her. — When we want to honour God, we offer Him what He loves most, the Body and Blood of His Son. God accepts willingly and invites us to feed our souls with the Body of Jesus which we receive in Holy Communion ? "

The Sacrifice is presented in much *too material*, I should say, materialistic, a way. God will have nothing to do with a present of this sort. He said so very clearly to the Jews, who could not free themselves from an exaggerated anthropomorphism : " Hear, O my people... I will not take calves out of thy house... If I should be hungry I would not tell thee : for the world is mine, and the fulness thereof. " (Ps. XLIX, 9-14). To imagine that God accepts the Body and Blood of Christ as things which can be given Him as presents, gives rise to even more misunderstanding than to think that He drinks the blood of calves. All the imagery connected with the Blood of Jesus needs to be explained carefully when it concerns His Person and His interior dispositions. The sacrifice of the Mass is *not the offering of a present which takes our place*, it is the self-oblation effected by Christ and by His members.

<sup>1</sup> " Sacrificium est opus quod agitur, ut sancta societate adhaereamus Deo " St. Augustine (*de Civ. Dei*, l. X, c. VI). St. Thomas comments on this passage by applying it to the sacrifice of the Cross : " hoc ipsum quod voluntarie (Christus) passionem sustulit, Deo maxima acceptum fuit, utpote ex caritate maxima proveniens. "

The analogy of a *tribute which is due* also lends itself to serious criticisms. It is not a question at Mass of surrendering part of our goods to God and jealously holding on to the rest. A sacrifice is an act of love in which one offers one's whole self. It is to be regretted that we sometimes hear the faithful told: "See what a little thing God asks of you, just half an hour a week, and you have all the rest to yourselves." No, God asks everything of us, and true love wants to give itself without reserve. To act in order "to pay up," is no deed of love and to imagine that a man can ever pay his debt to God is a proof of a great lack of a religious spirit. The too easy use of the comparison with a present or tribute is to falsify both religious psychology and the true conception of the dogma of the Mass.

More personal comparisons are preferable in order to convey the meaning of a personal *commitment*. A mother lives for her child, a nurse devotes herself to her patient, a soldier serves his country with heroic fidelity, husband and wife are united in a heart to heart intimacy which surrounds their entire existence, a priest transforms himself into Christ's living instrument. Jesus carries out to perfection His engagement to promote the glory of His heavenly Father and the sanctification of all men.

*The person* includes the use of his faculties, his past, present and dispositions for the future and above all the mystery of his own personality. If I give myself entirely to God I am putting all my faculties at His service, everything that I have done, I will all that He wills, I promise Him to remain faithful to Him, I place my happiness in Him, in being with Him, in knowing Him completely, in sharing His life.

In this self oblation *obedience and love* are fused together: a man proves his love for God by carrying out His will and he obeys through love. The sacrifice of the Mass is the expression of such an engagement, perfect as far as Christ is concerned, growing little by little towards a perfect harmony with Christ on man's part.

Numerous articles on personality have demonstrated that a man considered as an individual, apart from his membership of a community, is a being who is bereft of precisely that which is the complete development of his personality. The personal self-surrender in the full sense of the word therefore means that the person commits himself *with the community* of which he is a member. The sacrifice is thenceforward a communal act. Instruction on the Mass therefore requires us also to convey psychologically the importance of charity between Christians, finding its expression and its most efficacious upward flight in the sacrifice of the Mystical Body.



3. *A Consecration by which the person giving himself is made of most value.* — The sacrifice is a ceremony which sanctifies the oblation (*sacrificare est consecrare sive sacrum facere*). *The gift of oneself to God is carried out when God Himself accepts it*, that is to say, assumes it in His intimacy, in the sphere which is proper to Him, in holiness. In this sense *God acts* more than the man in the sacrifice. The man's act only attains its object because God enables it to do so by His power communicated by Him to the priest. Gabriel Marcel has written some inspired pages<sup>1</sup> which reveal that the reception of someone is always also in a certain way to give oneself to him. It would be a good thing to show how this truth finds its entire development in the sacrifice in which God accepts by giving. We will here confine ourselves to some more simple psychological applications. When a man offers his life to the Lord he doubtless is stating that he is ready to lose it rather than to offend God, but the negative side is secondary. Self-surrender signifies much more that man presents his life to God so that the Lord may unite it to His divine life.

*The life offered and accepted in sacrifice in this way receives its highest value*; it is consecrated and participates in God's sanctity. It is the Mass which, by the *Consecration*, raises each human personality and each one of his actions to the peak of its value. *No one of our actions completely attains its aim before having been offered at Mass.* God being the supreme aim of our life, the latter cannot reach its apogee until it is consciously and explicitly offered to God. The offering of ourselves is only realized perfectly at Mass, because it is only there that it can unite itself in the most intimate manner with the offering which Christ makes of Himself.

God in accepting the sacrifice at the Consecration and, as we have said, giving Himself by that fact to a certain extent, perfects this communication of Himself by allowing us to share in His life. Holy Communion has an organic function in the Mass, as the crowning of the sacrifice.

It increases sanctifying grace in us in connection with our growing consecration; it transforms us more completely "as consecrated to God with Christ;" it procures for us the grace to live out our sacrifice in all our ulterior actions.

This aspect of the doctrine introduces us into the depths of love. Union between two beings who love each other is perfect when

<sup>1</sup> Quoted in the pamphlet by TROISFONTAINES, *A la rencontre de Gabriel Marcel*, La Sixaine, 15 rue de Chanbral, Paris X, 1947, pp. 21-25.

each communicates himself entirely to the other, so that neither is alone in anything, but all is common to both. *To give oneself is therefore to allow oneself to be transformed by the loved one.* In the sacrifice it is not, properly speaking, man consecrating himself to God, but God consecrating us in Himself. Hence the importance of making it understood that the psychological attitude suitable to the Consecration at Mass is also an *attitude of welcoming* this transformation of ourselves into what God wishes to communicate to us of His own life. This deepest and most sublime desire comprised in our sacrificial attitude, is realized by the sacramental food in Holy Communion. We achieve the gift of ourselves by collaborating in Communion with the transforming grace by means of which God brings about the perfect union of love.

4. *By, with and in, Christ.* — The unity of the Mystical Body is such that when the Head acts, the entire Body acts through Him. *The sacrifice of the Cross* was for this reason a homage of all mankind represented by its Head. *But the unity of this Body in growth calls for the personal action of each member.* This is precisely one of the essential motives for Our Lord's institution of the Mass. We have to 'ratify' what Jesus did then in our name. But this is too weak an expression, there is much more to it. Effectively incorporated in Him by the character of our baptism, we must unite ourselves consciously to Him in His sacrificial act, not as anterior to but as present in the Mass.<sup>1</sup> If the priest alone has the power of consecration, the faithful are also capable as members of Christ of offering the sacrifice that their Head offers. By *Christ* we offer Christ, Who offers Himself. Our participation in the Consecration should extend further. We must give ourselves like Jesus and with Him. Grace makes us participators in Christ's life. Our inward dispositions during the Consecration of the Mass will be as far as possible in living accord with those of Jesus. We offer ourselves *with Him*. This does not mean parallelism, nor juxtaposition, but compenetration. Collaborating with His grace we penetrate further *in Him*. The offering of ourselves is accomplished by Christ uniting us to the act in which He offers Himself.

This doctrinal aspect of our union with Christ in His sacrifice is definitely the principal one, and it also sets the most important psychological problem. How are we to awaken the most favourable dispositions for the rôle of member of Christ which the Christian has to play at Mass? To combat the impression that the Mass is

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<sup>1</sup> Vital points in the teaching on the mass. *Lumen Vitae*, VII (1952), pp. 14-22.

the priest's affair and not that of the faithful, one says ' my Mass ' and then ' our own Mass ; ' that is good, but the Mass is first Jesus' sacrifice. We should therefore rather say : " *Our part in Jesus' Mass.* "

The psychology of different ages and temperaments here allows us valuable similes : the small child is happy to give his heart to Jesus to bear up to the throne of God ; the older one will willingly ascend the holy mountain with the Saviour ; adolescents will respond to the idea of a more thorough collaboration with their Leader in the homage which He renders to the Author of life ; adults will be able to grasp more completely that active participation in the Mass is to return to God by Christ, the sovereign Priest of all mankind and the whole universe.<sup>1</sup>

The dogmatic and psychological way of presenting this mystery is given us by the *Offertory in relation to the Consecration*. Many inexactitudes slip easily into explanations of the Offertory. To say that the priest then offers bread and wine, that the faithful offer themselves or even that they place their little host by the side of the big one, is to suggest that at Mass there are several juxtaposed or successive sacrifices. The reality is much more simple and yet more pregnant. The Offertory is only a preparation, which has no meaning except by its intrinsic relationship to the Consecration. The faithful express their desire to unite themselves to the unique sacrifice of the Consecration ; they symbolize this disposition by putting the bread and wine into the hands of the priest, to be transformed into the Body and Blood of Our Lord. The priest does not offer these oblations, but he sets them to be consecrated with what they symbolize. Anything that one can think of to make the comprehension of the active part of the faithful in the Offertory more psychological is excellent, provided that it aids in the greater understanding of the true relationship between this ceremony and the Consecration.<sup>2</sup>

Several liturgical texts enlighten us as to this, especially two of the secrets, certain prefaces,<sup>3</sup> prayers in the Canon and particularly the conclusion of the latter, the admirable " per Ipsum et cum Ipso et in Ipso. "

All these indications converge to the central fact, which is in itself the most expressive of our Christian faith : the Consecration

<sup>1</sup> Preface for the Mass of Christ the King.

<sup>2</sup> Cf. *La messe et sa catéchèse*, Paris, 1947, pp. 171-173, 306.

<sup>3</sup> The secrets for Tuesday after Passion Sunday, Trinity Sunday, Corpus Christi, the votive Mass of Christ the Priest, the preface for Christ the King.



transforms the bread and wine symbolizing the desire for sacrifice of the faithful, into the Body and Blood of Christ offering Himself. The sacrifice of the Mass is that of Christ in which the faithful share in a most intimate union.

### III. THE TONALITY NECESSARY

We must now say a word as the tonality which is best suited to instruction in the sense which we have just been dealing with. We must add that in order to correspond to the various capacities and multiple psychological requirements, this tonality will vary, while remaining unified by its harmony with the fundamental perspective and with what we have called the hub of the matter.

The faithful will react more or less deeply according to their capacity, to the need to understand, to be active and to realize the living value of the Mass. To have to assist at Mass without understanding it, remaining passive and without any interest only leads to boredom.

1. The instruction will therefore try to *convey the meaning* of the ceremonies in a tonality of *luminous and respectful faith in the mystery*. One does not go to Mass through traditional formalism, but by an enlightened conviction and a deep sincerity.

2. The instruction will *arouse activity*, not only exterior but *chiefly interior*. The fervour of love has more need of intimacy than of noise. One does not assist at Mass as a matter of routine, passive and automatic, but because one wants to put one's greatest vitality in action. The finest talent God has given us is the power to love Him; at Mass we employ this talent in full force. Even the most irrepressible youngster appreciates the intense activity which is condensed into a motionless salute of the flag. The Mass is our most fervent homage to God.

3. The desire for the enrichment of life will lead us to make known the *value* of the spiritual goods which the Mass provides for us. But to do this we must not lay such stress on the Communion that it appears as though the Consecration were only the means of making it possible for us to communicate. *Support in our difficulties, the radiation of our influence, union with our brethren* (which we especially want the young to feel in their group Masses) and above all, *active union with Christ, Our Lord*, are first to be found in the Consecration. Presented in a tonality of *spiritual richness, beauty, grandeur and intimacy*, the summons to Mass will no longer come as a restriction of our jealously guarded liberty, as the imposition of a drudgery which non-Catholics escape. Having recognized the eminent value of the sacrifice in which they are called to share, Christians taught in a supernatural way will be proud of the privilege which is meted out to them. They will be glad of the



gift which God has given them in enabling them to give themselves to Him with Jesus in the Mass. They will want to make their participation more and more perfect, in penetrating always more intimately into the sacrifice of Christ, by inserting their whole being and their whole life into the Mass and animating their whole existence by the Mass.

## CONCLUSION : APPLICATIONS

We have studied some problems set by the chief aspects of the doctrine of the Mass. The starting point of this article was, according to the principles expounded in the introduction, the revelation of the supernatural mystery. The catechetical and pastoral applications of what has been found to be exact and opportune in this study should normally reverse the order followed. Starting from a point of contact with natural psychology, they go far beyond the natural plane by taking hold of the mystery of Christ in His earthly and glorified life, in His mystical Body and in His sacrifice continued in the Mass. They will present the different ceremonies in their relation to the whole, to teach their significance and the commitment by which we share in the mystery of the Mass.

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# The First Instruction on the Holy Eucharist for Children in Holland

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Before giving an account of the Eucharistic instruction given to children in Holland, it may be useful by way of introduction to mention two circumstances which were of capital importance for the carrying out of our programme.

First, the fact that the Dutch bishops have from the beginning put into practice the decree 'Quam singulari' of Pope Pius X. Practically all the children make their First Communion at about the age of seven. It follows that their first instruction on the Eucharistic mystery as sacrifice and sacrament takes place at the same time as their preparation for their First Communion.

Secondly, in Holland, private as well as government schools have enjoyed equal rights to subsidies since 1920,<sup>2</sup> with the result that for more than thirty years all the Catholic children attend their own schools. They are compelled by law to start school at seven years old, and therefore make their First Communion during their first school year. The Catholic schools therefore play a leading part in the preparatory religious instruction, however slight it may be, required before the First Communion.

After this short introduction, we may go on to the following points :

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<sup>1</sup> See the biographical notice in *Lumen Vitae*, IV (1949), p. 340. — Address : Tongersestraat, 53, Maastricht, HOLLAND (Editor's note).

<sup>2</sup> For a complete account of the organization of Dutch Catholic education, see "The school system and religious teaching in Holland." *Lumen Vitae*, IV (1949), pp. 340-368.

1. The preparation of the child in the Catholic school.
2. »           »           »   »   »   »   » family
3. »           »           »   »   »   »   » parish
4. The day of the First Communion.
5. The progressive instruction of the child afterwards.

*1. The preparation of the child  
in the Catholic schools.*

The school year generally begins in September, and the First Communion takes place the following year between the Ascension and the Octave of Corpus Christi. There are therefore nine months in which to give a careful preparation. From their first year the Catholic schoolchildren receive a minimum of half an hour's religious instruction every day, the number of these lessons varying between 6 and 8 half hours a week according to the horarium. The schoolmaster is in complete charge. The basis for the instruction is the ' Little Catechism ' which the bishops prescribed in 1933 and which is intended only for the first and second years in the primary schools.

This little book, which caused a sensation on its first being published by reason of its advanced ideas, is still most useful, although the dogmatic section especially could now be improved in accordance with the present development of catechesis. It is composed of continuous reading matter — simple narrative lessons — with one or two questions at the end of each lesson. The children only need to learn a total of thirty-eight very simple answers, which are printed in different type and are therefore easy to find. It is therefore a truly ' Lehrstück-Katechismus .'

The absolutely essential truths of the Faith are adapted to the age of 7 or 8. To give an idea of the system, the following are the headings of 26 little catechism lessons :

1. God has created everything.
2. God is everywhere. — He sees and knows everything.
3. There are three Divine Persons.
4. The angels and devils.
5. Adam caused the misfortune of all men.
6. What God promised to Adam and Eve.
7. Who is Jesus Christ ?
8. Mary our Mother.
9. Jesus at Nazareth.
10. Jesus proves His divinity.
11. What Jesus did for men.

12. Jesus sacrificed Himself for us on the cross.
13. Jesus rises again.
14. Jesus ascends into heaven.
15. Baptism.
16. Prayer.
17. Sins.
18. A good contrition.
19. Confession.
20. What Jesus did at the Last Supper.
21. The Last Supper and the Mass.
22. Jesus offers Himself for us at Holy Mass.
23. Holy Communion.
24. Jesus in the Tabernacle.
25. Confirmation.
26. Extreme Unction.

As the children on arrival at school do not yet know how to read, the little catechism is supplemented by a picture-book: *Luister naar Hem* (Listen to Him).<sup>1</sup> This contains 46 coloured plates (off-set) which represent all the catechism lessons. This picture book plays a large part in the preparation for the First Communion, partly because the parents are encouraged to buy it and to continue in the family what is done at school. The list of lessons which we gave above shows that the Eucharistic instruction of the children can be carried out in an organized way. The time has gone by when it was thought possible to prepare the child adequately for his first Communion without talking to him of the Holy Sacrifice and bringing out the connection between communion and Mass. Communion is the fruit of the Sacrifice, we would even dare to say that it is so united to the offering and the consecration that it belongs to the very essence of the sacrifice. The priest at least must communicate for the sacrifice to be complete, and it is desirable that all present should unite themselves to Christ's Sacrifice by the reception of the Holy Species.

The child making his First Communion ought to realize in some degree the connection existing between communion and the Mass. The lessons are so arranged as to completely conform to the conclusions arrived at at the end of the meeting of the Association of Religious teaching and education in Central Europe which was held from the 27 to 29 May 1953 at Howald: <sup>2</sup> "Eucharistic cate-

<sup>1</sup> s-Hertogenbosch, L. C. G. Malmberg.

<sup>2</sup> Cf. *Verbum*, a review for religious teaching, XX (1953), pp. 369. Editing and distribution, 53, Tongersestraat, Maastricht.



chesis should start from Christ's actions at the Last Supper, the continuation of which He entrusted to His Church to the end of time. That is why we will not begin our Eucharistic instruction by the doctrine of the Real Presence, but will explain this mystery in its Eucharistic setting. "

How will this be carried out in practice ? From the beginning of the school year, the teacher gives the first catechism lessons and when he has come to those which deal with the Eucharist, he gives a fuller explanation, with the aid of a manual which instructs him how to proceed. Many attractive examples are given in this master's book to illustrate all the rather abstract ideas, and the idea of the offering to the Father in union with Christ is emphasized more strongly than in the catechism. The communion is indeed part of the Holy Sacrifice and, on the day of his First Communion, the child will for the first time take complete part in the Mass. Preparation for First Communion which starts with the idea of Sacrifice must, however, also bring out the fact of personal union with Christ. Christ shares His divine Life with us in all the sacraments ; all unite us with Him. But among all of them, there is only one in which Christ Himself, with His Body and Blood, desires to be Himself the bond of union between Him and His own. He only comes to us in this way in Holy Communion. That is why the child should learn to converse intimately and personally with Jesus in his thanksgiving. The first contact with Christ's Person ought to be strongly emphasized, but in the right way. The child ought not to be told that " Little Jesus is coming into his heart, " for it is not the Child Jesus Whom he receives in Holy Communion, but the adult and risen Christ. All sentimentality should be avoided, though it must be admitted the sugary pictures of the First Communion are far from having been eliminated.

When the principal truths of the Faith have thus been taught for nearly seven months and a good Eucharistic catechesis has been given, it is time to begin the final and essential preparation. This will be the priest's duty, together with parents and teacher. During the six to eight last weeks before the day of the First Communion, the priest will come twice a week to give the catechism lesson instead of the teacher. This will sometimes be given in the church, but this depends on circumstances and the teacher will always be present. The priest finds out what the children have learnt, going over all the subjectmatter, and ending with a little examination so as to judge of their aptness for admission. Later he gives a fuller Eucharistic teaching. The schoolteacher adapts his instructions to these lessons and the whole of the school life will be pervaded

by an atmosphere of preparation for Communion. Practically the whole of the first year will make their First Communion, only those children who are extremely backward being deferred to the following year, and they form the rare exceptions.

## *2. The preparation of the child in the family.*

“ We can only hope to see real fruit from the Eucharistic teaching if we begin at an age when the child's heart and mind are completely open to the mysteries, which is when he is very young. This Eucharistic teaching is chiefly the parents' task. ” This was one of the conclusions reached at the Howald meeting, which we have already mentioned.

The initiation of the children into the Eucharistic mystery by the schoolteacher and priest will not bear fruit unless the parents and especially the mother, teach them. Strangers can succeed in convincing them in a mild way, but only the mother can obtain a total self-surrender and a lasting religious practice. Since all the children began to attend the Catholic schools, the fear that the parents would rely too much on the school has not proved illusory. There have therefore in recent years been several attempts to encourage the parents to collaborate personally in the religious formation and education of their children, which they are quite ready to do, if encouraged and given the didactic material.

From the beginning of the school year relations are entered upon with the parents and their attention drawn to the forthcoming First Communion. A month or six weeks before the day, the school and the priest invite the parents of the first communicants to pass an evening together. The attendance is as a rule very good ; the meeting takes place in an attractive room which is given a family atmosphere by little separate tables with chairs round them. The most important moment of the evening is when the priest speaks a few words in which he calls upon the parents to prepare their children well and gives them some practical advice. Songs and little plays acted by the higher classes help to make the evening ‘ go . ’

In a neighbouring room a small exhibition is organized of books etc., either to help in the preparation or to serve as presents on the day of the fête. Sometimes a table for the First Communicant's dinner is prepared, with his baptismal candle on it, to serve as a model and thus underline the link between Baptism and the Eucharist. The priest invites the parents to say a few intimate words about the Sacrament each evening. The final family preparation is a novena in which all the families take part.

This *novena* forms the immediate preparation. Very often, this preparation of the children by their parents has had the excellent result of bringing back either the father or mother to the Holy Table, perhaps after years of absence from religious practice. This family preparation reduces to a minimum the dangers of a too worldly and exterior an atmosphere on the day of the First Communion, and on the whole this has disappeared in Holland.

### 3. *The preparation of the child in the parish.*

This preparation will be short and will be confined to the actual manner of going to Communion. Thanks to the preparation given at school and in the family, the child already knows what it means and the time is given up to a quiet instruction on the ' technique . ' At the same time, he will be taught more about the meaning of the church, altar, and communion rails. The necessary bond between Mass and communion will be shown again in a special light.

The children therefore learn how to come up to the rails, alone or in groups, how to kneel, etc. Because the priest and teacher know the children well, they realize which among them is in need of special attention. After this, there is no fear that on the day of their First Communion or on the following days the children will lose their heads.

They also learn to know their parish priest and curates better, and these have the opportunity to show the part the priest plays in the Eucharistic sacrifice and in the whole of the Christian life.

### 4. *The day of the First Communion.*

After bringing into effect the decree ' *Quam singulari*, ' the bishops have set to work to do away with all the worldliness and pomp of the former First Communion ceremonies. In many places they have succeeded completely ; there is no superfluous ornament ; the boys wear their Sunday best, the little girls wear simple white dresses and the parents are taught that everything should combine to make a truly religious atmosphere in church and in the home.

In the morning, parents and children kneel in the parish church around the altar adorned for the event and share in the Holy Sacrifice together. Not only do the children take full part in the Mass by communicating, but most of the parents also approach the Holy Table. Very often the parents go to confession with their children on the evening before.



Generally the First Communicants are placed all together near the altar so as to be able to follow all the ceremonies with the greatest attention. The teacher helps them quietly with simple prayers and hymns and after their communion everything is done to facilitate a peaceful contact with Jesus. The parish priest gives a sermon of not more than seven minutes, so that the whole ceremony is over in an hour and the children go home with their parents.

On this day the child is the important person in the family, not the grown-ups. A very good tradition is slowly being formed; the number of guests is reduced to emphasize the intimacy of a family fête at which only the nearest relations, grand parents, godparents are present. Practical help is given to those who need it for the organization of the festivities. Everything is foreseen, down to the smallest details, so as to create this atmosphere of intimate contact with Jesus.

At about five o'clock in the evening, parents and children return to the church for a short Benediction. Very often the parish priest says a few words to the parents, asking for their continued help in their children's religious education. Next comes the consecration to Our Lady, followed by the giving of a statue or picture as a souvenir.

Considering the part that the teacher has played in the preparation, it is normal for the school also to wear a festive aspect on the next day of term!

#### *5. The progressive instruction of the child after First Communion.*

The mothers have been told long before the day that this first meeting with Jesus ought to be followed up by frequent, even daily, communions. The initiation into a true Eucharistic life will be chiefly the work of the family.

At school, the classes go on. After a pause which is justified and easily understood, the teacher continues the normal course and will try to give the child a deeper knowledge of the Mass and Holy Communion. The latter knows that from now on he can share fully in the Sacrifice by communicating and this necessary link is emphasized further. In several schools there is a special fête for the child's seventh birthday, after which he comes under the Church's law as regards Sunday mass and abstinence. These commandments of the Church are in this way brought clearly before each child, making him realize what Mass and communion mean in the life of the Christian.



On the whole, the children continue to communicate regularly after their First Communion. At the school the Eucharistic catechesis occupies a large place in each class, though as everywhere else, there are difficulties in practical living.

Since the Catholic children have been attending their own schools, the latter have encouraged them to go to daily mass. This is the origin of the 'Children's' or 'School' Mass, to which they go every day without any constraint.

The chief inconvenience of this system — psychologically very understandable — is that the children come to link the Mass too closely with school, and therefore the procedure is being reconsidered.

Only closer collaboration with the parents can provide a solution and that is why every year a parents' evening is being organized, to discuss their duty as regards religious instruction.<sup>1</sup> Help is given them by means of publications, among which we may quote "Jong naar Jesus" (Youth with Jesus)<sup>2</sup> an excellent manual for parents' use, both for the preparation of children for their First Communion and for a more intensive teaching on Eucharistic life. For children there is a magnificent picture-book 'Mijn levensweg'<sup>3</sup> (My life's road) which shows boys and girls the road they must follow after their First Communion in order to live a truly Christian life.

The Eucharistic catechesis given at the Catholic school each year should find an echo in the family, for only then can it produce good fruit. In Holland this primary teaching culminating in the First Communion has already had fine results; parents, priests, teachers all collaborating to prepare the child better for this intimate contact with Jesus.

<sup>1</sup> Cf. *Lumen Vitae*, VII (1953), pp. 292-294.

<sup>2</sup> 's-Hertogenbosch, L. C. G. Malmberg.

<sup>3</sup> Utrecht, St. Gregoriushuis.



# Preparing the Child for the Sacrament of Penance

by Madeleine MÉLOT,

*Formation Chrétienne des Tout-Petits, Namur*<sup>1</sup>

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When we are dealing with little children we find ourselves in a land of fresh springs, where all is tranquil, innocent and pure. Many teachers who associate with them are aware of this. One feels refreshed and filled with respect for these untouched little beings.

Soon however, original sin shows itself in the children's temperaments and at the time when their faculties are developing. We are all sinners.

The aim of education is to help the child to become a child of God in Christ's manysided and unique way.

We are responding to the Lord's will when we take it upon ourselves to train the child's conscience, teach him the way of the Lord in faith and charity, show him that his love of our Lord should lead him to repent of his faults, awaken in him the wish to be restored in Christ and to remain His friend, tell him of that miracle of love and source of resurrection which is the sacrament of penance ("the best thing God has made," said a delighted little boy as he came out of the confessional). The Lord wants us to become His children by the means which He has instituted.

Before teaching them about the sacrament of Penance, we must first *understand the child's soul* and the first awakenings of moral consciousness.

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<sup>1</sup> Madeleine MÉLOT, born in Namur on 2d Sept. 1909, former Provincial President of the J. I. C. F. and of the A. C. B. F., President for Belgium of the F. C. T. P., Teacher of Religion in several of the lower forms at the College Notre-Dame de la Paix at Namur and the Schools of the Volontariat familial of Namur, Annevoie, and Hastière, Professor at the Schoof of Social Science of Namur. Collaborator in the book : *Le Mystère de la Messe et l'Enfant*, in the series « Vers le Ciel », F. C. T. P., Belgium — Address : 21, avenue de la Vecquée, Namur, Belgium (Editor's note).

1. *The child's predispositions.*

The little child who comes to us is baptized and possesses everything which is necessary to live as a child of God.

His *psychological evolution* is such that it is highly favourable to the development of the theological virtues.

Receptive of the truth, the child is thirsty for it: "Is it true?" he asks. As his affectivity develops, he needs to love and be loved (we find this in his first smiles, his eagerness to give and to serve); he is sensitive to everything which touches the heart. He is trustful and humble, he has a sense of what is holy and of God's transcendence. Marie Fargues (*Vérité et Vie*, 3) tells us: "It is not in vain that we base the child's religion on his sense of what is holy, for it means something to him. Even in other matters than those which an adult would call 'religious' they attach an absolute value to ritual; it is not very hard to sublimate this natural disposition, looking upon it as the embryo of a feeling of dependence on Him Who transcends man. The child is able very soon to conceive the idea of One Who is called God, as a transcendent Being, Almighty, Omnipresent and Omniscient."

We see, therefore, that there is in the child an *interior response to Truth* and to what is holy, of which we should make use with all the respect which is due to human nature willed by God and made in His image.

Finally, we notice in the child a spontaneous and unreasoning *sensibility* to what we might very well call '*natural morality*,' a few very simple principles: 'Thou shalt not kill,' 'Thou shalt not destroy,' 'Thou shalt do no evil,' 'Thou shalt not fight,' etc. (striking each other with anger in their hearts, tearing out each other's hair, should not be confused with the playful fights of little boys).

As soon as he becomes conscious of the Lord's law of love, the child will realize when he has transgressed, and will even be sensitive in the matter. "I danced about on my little sister's bed when she was ill" (Simone, 6). "I played at being a siren (this in 1940) when my brothers were saying their prayers" (Monique, 5).

There is a great diversity of moral predispositions according to temperament, milieu, and sex. Moreover, the *child's moral conscience is still intuitive*; it is not reasoning like an adult's. For a fully formed moral conscience presupposes:

1) a control of self permitting self-guidance and the correction of one's actions;

2) that one knows the Lord and His will and is capable of sincerely judging one's own actions, of getting outside oneself, so to speak.

The little child is slow in becoming conscious of himself as a thinking and acting being. His consciousness of the moral law is still very exterior, in spite of that interior awareness of Truth and Love of which we have spoken. What his parents say is good is so for him ; and what they forbid is bad. His moral conscience is still '*quid Patris*. ' A little girl of two and a half, ready to cry at a small misdeed, burst out laughing because her family took it in fun. Another of 3, when reproached for taking something forbidden by her mother, replied candidly: " But Mummy was not there. " It is for us to help the growth of their reasoning moral conscience.

## 2. Mistakes which the teacher should avoid.

What a number of mistakes teachers make in the formation of the child's conscience !

Grown-up people almost exclusively blame those childish faults which are *annoying to themselves*: clumsiness, lack of discipline, untidiness, screaming, noise and laziness. But it was hardness of heart, lack of faith, pride, hypocrisy, formalism that the Lord ana-thematized : " This people does me honour with its lips, but its heart is far from me. " (Matt. XV, 8).

Education so often insists on the virtues which are more *exterior than interior*: tidiness, good behaviour, politeness, discipline, when it should be directed entirely to the unique and essential standard of charity. One is quick to accuse the child of clumsiness and faults of which his conscience does not reproach him.

Young people have so often told me of unhappy memories of unjust accusations, false judgments made on their exterior behaviour : the child feels guilty and is troubled, without any warning from his conscience. He will confess to faults of which he is not guilty. This reminds me of an episode in that charming film : '*L'école buissonnière*. ' The infants in a kindergarten tore off all the buttons from their clothes to give them to one of their companions who was dying, and who had a passion for buttons. What happened when those children went home ? Did their mothers have the patience to listen to their story and to let them explain ?

*Inadequate punishments* also bewilder the child's conscience. It is useless and stupid to strike a child for being disobedient or for telling a lie, or to give him 25 lines for speaking in class ; far better to make him wash up at home in silence.



The *adult's vocabulary* and his code of sins *worry the child*: venial sins, mortal sins, actual sins, original sin, 'fall into sin,' so many incomprehensible and misleading images. "I know what I have to confess," said a little boy to me, "I have one original sin and two mortal sins." "Oh, Miss, she has committed a mortal sin, she drank something before going to communion."

From this a certain 'religious formalism' arises which unfortunately recalls the naïve and empty rites of African penitents crouching before their witch doctor (Mellet, *La Pénitence*). But when we are kneeling at the feet of the priest who hears our confession, when we receive and carry out his sentence, what are we doing? We are being reconciled to our Friend, as St. Thomas says (quoted by Mellet).

### 3. *The interior and moral training of the child.*

How should we prepare the child for his first confession and for all the other confessions in his life?

Much depends on *the very first religious and moral habits*.

*Habits of charity*, kindness, of that Christian and universal benevolence which will keep them from looking on their neighbour as a disquieting or despised stranger.

*Habits of respect to God* in religious gestures well made: silence, prayers, visits to the church. "The interior attitude which we require of our children of 7 to 9 when they go to confession must therefore be foreseen for a long time. It forms part of a religious training which is not childish and yet is in harmony with the psychological possibilities of children from their earliest years. The teacher can note all the time whether the action or words of the children under his direction are wakening this spiritual sense in the depth of their souls." When Mme Lubienska de Lenval makes children of five imitate beautiful gestures, she is counting on the effect of this exterior activity on their inner consciousness. If the gesture remains an outward one, which may happen if the imitation is superficial, in which the whole personality is not engaged, or if it is a matter of routine, the 'person' being a stranger to what his body is doing, there will only be a symbolical value for the spectator of the mime and the listener to the song. On the contrary if, when the action is over and the song finished, the 'person' is still vibrating during the silence, it will happen that certain ideas come afterwards without the accompaniment of the mime or the sacred formulae and are recognized by the soul and are able to start a prayer. In a word, the interior life must be respected and continue

to be so ; all the rest is a means, even the sacraments themselves. ” (M. Fargues).

*Habits of straightforwardness* and of uncompromising honesty. The parents’ lives should be an example to their children. Nothing educates and refines the child’s conscience so much as the *testimony of the lives* of his parents and teachers. The child must be taught to *judge his actions with honesty*, freely to recognize his faults, to put each thing in its proper place and give it its true value (for instance, it is more serious to have mocked one of his companions than to have torn his clothes unintentionally). There must be no fragmentary judgments on human behaviour, but everything must be brought into line with charity, which is the bond of all the virtues.

*The examination of conscience* in the evening will first be on failings in charity, the slightest indelicacies in their dealings with others. “ Have we hurt anybody ? (told tales, laughed at their clumsiness or troubles, kept our toys for ourselves, etc.). ” All faults will be presented as a lack of love of God or our neighbour : disobedience, lies, laziness. As soon as possible Christ, the One best-beloved, must be made known to the child and he must be taught to love Him, the Lord infinitely good, candid, brave, and our Model. He must discover the love of the Lord for us and His relations with the Father, His presence in the Invisible, His infinite tenderness for each one of us : “ I will not call you servants, but I have called you My friends. ” Our happiness lies in being children of God.

But the child must know that he is *free*, that he can say *No* to God, refuse to be His child : he must be aware that he is a sinner and can do nothing good without Christ. Then comes the notion of the *Lord Who saves us*, by Whom we can return to the grace of the Father, Whose mercy and pardon are ours. Mary Magdalen and Peter, the Prodigal Son and lost sheep, the good thief, are moving stories to illustrate this mercy.

When telling the children, they must be made to understand that the word of the Lord is still addressed to *each of us*, that He says to us as He did in the Gospel :

“ Go in peace, thy faith hath saved thee. ”

“ Neither do I condemn thee. ”

“ Her sins, her numerous sins, are forgiven because she loved much. ”

“ And when he has found it, he layeth it on his shoulder rejoicing. ”

“ Rejoice with me. ”

“ And when his father saw him, he was filled with compassion and running fell on his neck and embraced him. ”

“ Today thou shalt be with Me in Paradise. ”

“ Peter, lovest thou Me ? ”

When we explain to the children the power given by Christ to the Apostles to remit sins, we make them understand that it is through the priests that we still receive Jesus' pardon, His Life and Friendship.

The children will learn from us the respect that they should have for priests ; they will learn that they must expect Christ from them and nothing less.

If the child loves Jesus, like his friends in the Gospel, he will cry over his faults because he has betrayed Christ's friendship.

“ And going out, he wept bitterly. ”

We must impress on the child that while the sacrament repairs and restores us to Christ's friendship, it also *enriches us*, giving us the strength to fight against our faults : “ You are quick tempered, you do not know how to forgive, go and ask the Lord's forgiveness, and with His pardon you will get the special help for fighting against that fault. ” But the children will also be warned that the Lord will not work miracles and that their transformation will not be immediate. The power of the sacrament *works slowly*, with the grace of Christ, and our complete good will is necessary. We must never say : “ One would never think you have just come from confession. ”

*The child must pray.* His prayer should be the great prayer of the Church, nourished by the Holy Scriptures.

“ For God who gives me the water of my baptism and the bread of my Eucharist, also gives me my tears and repentance. ” (Mellet, *La Pénitence*).

“ Lord, that I may know myself as You see me. ”

“ Have pity on us, Lord, for we have sinned ! ”

“ Purify me, wash me : I shall be whiter than snow ! ”

“ Take away from me all malice. ”

With true repentance the desire for *reparation* will come and this should be marked by more charity towards their brethren, a generous acceptance of the difficulties and sufferings of life, united to those of the Lord.

#### 4. *The first confession.*

A final word as to the *confession itself*.

The child is often hypnotised by exterior actions : kneeling in

the confessional, the signs of the cross at the right times, not forgetting any of the sins on his ' list ' — the act of contrition learnt by heart... This is all important, but the *essential* thing is to be aware of his faults ; to ask pardon from the Lord and to obtain it. Too often it is the ceremonial which impresses the child and frightens him : ' We have got to go into the little box again, ' a boy will say. Two other boys, very worked up and completely ignorant of what they had to do, after having queued up as far as the ' cupboard, ' both entered together on the same side, presumably for the sake of mutual support. The ritual actions must be explained several times. It is a good plan to let the child go into the confessional beforehand, so as to familiarize him with it. The act of contrition can be simplified : the essential thing is repentance : " Forgive me, I am sorry for what I have done ; with Jesus' help, I won't do it again. "

All our energies should be bent on simplification and insisting on what is essential. The teacher should trust in the Holy Spirit for everything ; He is the true Witness of Christ, the only Teacher of consciences.

Pray for us and for the children entrusted to our care, with understanding of the discretion and detachment to which we are called.

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# The Bible and the Sacraments of Christian Initiation

by Lucien DE BONTRIDDER <sup>1</sup>

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An article in 'La Maison-Dieu' about a year ago <sup>2</sup> recalled the important position of the sacraments in the history of salvation as it is told in the Bible, as much by their reference to the past — the mystery of Christ — as to the future — our future glory. It is also striking to note the place which the Bible holds in the piety of Christians today. To quote only one example : in the new collections of French hymns, recently published, <sup>3</sup> there are constant references to biblical images, the prayers in the psalms, in fact to everything which forms the scriptural setting of the sacramental economy. <sup>4</sup>

A question may here be asked : Does our religious teaching <sup>5</sup> fall in with the principles so pertinently restated in Fr. Chenu's article, and does it prepare young people to enter into the current of liturgical revival which includes a rediscovery of the Bible ? For the answer, it is sufficient to look into a number of religious manuals which, we must admit, are not without their good points. It is a fact that too often our presentation of the sacraments ignores the historical aspect of the sacramental economy, neglects the symbol-

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<sup>2</sup> *Les sacrements dans l'économie chrétienne*, by the Rev. Fr. CHENU, in *La Maison-Dieu*, no. 30, 1952, 2nd quarter.

<sup>3</sup> *Les 2 Tables*, Lyons, Éditions du Châlet, 1951. — *Gloire au Seigneur*, Paris, Éditions du Seuil, 1951, etc.

<sup>4</sup> Especially this paraphrase of psalm XXII, "Thou art my Shepherd," the psalm par excellence of Christian initiation in former days ; and also the baptismal hymn, "Awake, thou that sleepest !" in which the mystery of Christ dying and rising again and the baptismal foreshadowings of the Exodus are enumerated.

<sup>5</sup> We are only dealing here with the sacraments of Christian initiation : Baptism, Confirmation and the Eucharist.

ism of those sacred acts which are primarily ' signs, ' and insists only on the present efficacy of the sacraments without emphasising their prolongation into eternity. And if this is the case, such teaching does not convey any real and profound understanding of the liturgical life in which the faithful are being increasingly called upon to share.<sup>1</sup> There is indeed, a close connection between the Bible and the Liturgy; the Church's prayer is essentially *biblical* in its inspiration, vocabulary and context. To understand the Liturgy means therefore first to understand the Bible. Let us make it clear at once that it is not a matter of a critical knowledge of scriptural problems; the knowledge that is required is a spiritual one which will unfold the significance of the great works of God described in sacred history. There is one solution to the problem, and that is to rediscover the biblical perspective, and in this perspective to realize the true meaning of the sacraments.

## I. THE SACRAMENTAL MYSTERY AND THE BIBLE

One thing is chiefly necessary: to give young people a religious instruction which will introduce them to the " sacramental mystery " in all its fulness. A true insight into this mystery can only be reached by constant reference to the history of salvation, for Christianity is to men the *economy of salvation*.<sup>2</sup> It is by successive stages that God has prepared mankind for the reception of the gift of His life and taught them to tend towards the consummation of this gift in glory. In a word, the gift which God makes of Himself is an historical act.

Holy Scripture retraces the steps of this history of salvation and we must therefore study it in order to discover the utterances and actions which are the signs of this economy of salvation. It will be at once noted that the " return to the Bible " which this entails is not simply a matter of reference, designed to illustrate the teaching, and this for two reasons. On the one hand, to replace the sacramental mystery in its biblical context is to return to the purest catechetical tradition, as a study of patristic literature proves, for the catechetics of ancient times were literally

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<sup>1</sup> Think, for instance, of the paschal vigil, which ought to be a reminder for the faithful each year of their baptismal vows.

<sup>2</sup> " Christianity is an economy of salvation... Not only a teaching of truths but, thanks to this teaching, the transmission of the divine life to mankind according to the stages willed by God " in *La Maison-Dieu*, *op. cit.*, p. 8.

bathed in a biblical atmosphere from which they derived an unequalled spiritual fullness.<sup>1</sup> On the other hand, this manner of presenting sacramental realities answers to an inner need which cannot be ignored; the sacrament represents to our eyes the 'mystery' of the transmission of the divine life and God reveals to us the gradual unfolding of this mystery in the Bible.

The re-presentation of the mystery accomplished once and for all in time is achieved by means of this symbolic act which is a *sacrament*. Thus the passion of Christ, His death and resurrection, as well as all the mysteries of His life, are perpetuated; the sacramental symbol is the means of their being, not renewed, but expressed, in the continuity of time. The same essential relationship which we find between the mystery and the history of salvation, is found again between that history and the "continued mystery" which is the sacrament. As a result, the sacrament is at the same time *memorial*, *presence* and *expectation*, with a triple reference to the mystery accomplished in the past, the grace actually present in it, and the future achievement in eternal life.

Only a biblical catechesis on the sacraments can bring to light this aspect, which we may call 'historical,' of the sacrament; and in so doing give a deeper understanding of the sacramental reality and all its symbolic value.

Many passages, both in the Old and New Testaments, refer in different ways to the sacramental economy; the scriptural 'figures' which we mention below have all been largely used in the ancient catechisms, but seem to have passed into oblivion in our day.<sup>2</sup>

St. Paul sees in the events of the Old Testament the 'types' of realities in the New, these events *announcing*, and gradually unveiling, what was to happen with the Coming of Christ<sup>3</sup> and are

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<sup>1</sup> All is not equally valuable in the exegesis of the Fathers of the Church. As Fr. DANIELOU remarked, in the writings of the great patristic period one finds "interpretations of very diverse origins in which the best and the worst are inextricably mixed." See *Sacramentum futuri*, Paris, Beauchesne, 1950, p. V.

<sup>2</sup> Cf. the "catecheses" of the Fathers and ancient writers of the Church. In the same way, the paintings in the catacombs and old baptisteries are full of biblical reminiscences and express in images the figurative nature of Scripture passages: for instance, the figures of Adam in the earthly paradise and Noe in the Ark, for baptism, and that of the shepherd of psalm XXII for the Eucharist.

<sup>3</sup> *I Cor.*, X, 11. The starting point for typology, that is to say, for the science of the concordances between the two Testaments is to be found in the Old Testament itself: the prophets, for instance, announced that God would renew one day the wonders which He accomplished in the past (*Jer.*, XXIII, 7-8 and XXXI, 33-34; *Ezech.*, XXXVI, 33-36, among others). The whole of the New Testament is full of typological allusions; has it not been said of St. John that "his gospel unfolds

figures of the mystery which they foreshadow ; <sup>1</sup> therein lies their importance and value for us. It cannot in fact be gainsaid that the two Testaments explain each other, and so reveal the riches contained in each. The figures of the Old Testament, by announcing the mystery to come, *reveal* it to us ; they show the mysterious reality under various lights, and bring out its deeper meaning by the play of concrete images. More than that, some among them already reproduce in advance the very form of the sacraments, showing the aptness of the symbol chosen by Christ to present the mystery. It is indeed certain that Christ, when he chose a rite already in use in His time (Baptism for instance), employed it with all the symbolism with which the Jewish tradition, especially the Old Testament had enriched it.

The following examples will serve to show this double aspect more clearly, but they do not pretend to exhaust the subject, nor to form a ' working method .' They are only for the purpose of tracing some guiding lines on the subject. We shall insist on the triple aspect which is fundamental to the sacraments ; as regards the ' mystery ' the sacraments signify the act once accomplished, the action present in grace, and the achievement in glory. We shall see how the Bible, and especially the scriptural images, illuminate and emphasise this triple aspect.

## II. THE SACRAMENTS OF CHRISTIAN INITIATION

### I. *Baptism.*

As regards Baptism, <sup>2</sup> it is indispensable to centre our teaching on the parallel, traced by St. Paul, <sup>3</sup> between Christ's *passage through the tomb* and Christian Baptism. To be baptized is above

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itself on the background of Exodus ? " (F.-X. DURWELL, *La résurrection de Jésus, mystère de salut*. Le Puy, Mappus, 1950, p. 13).

<sup>2</sup> " And these things, " said St. GREGORY OF NYSSA à propos of the passage of the Jordan by Josue, " are signs, in actions really performed, of regeneration by baptism. " Quoted by Fr. DANIELOU in *Sacramentum futuri*, p. 245. And the author adds : " We here have a remarkable definition of the figure, which is a real act signifying a future one. "

<sup>3</sup> For the typology of Baptism, see the office of the Paschal Vigil (or Holy Saturday) especially the prophesies and the blessing of the font. It is, in fact, the ancient baptismal ceremonial.

<sup>4</sup> *Rom.*, VI, 1-23. In the first centuries of the Church's existence, baptism was only conferred during the Paschal night; the link between the newly baptized and the risen Christ could not be better shown.



all to pass with Christ from death to life ; it is in a way, to make Christ's Passover one's own, to live the risen life. The baptized person enters on a new life, that of a child of God. This resurrection is still hidden ; begun ' in mysterio ' on earth, it will only attain its full proportions later, with the resurrection of the body.<sup>1</sup>

Baptism, by bringing the death and resurrection of Christ before us, makes us sharers in His life, to guide us to the final achievement of this life at the last day.

Certain Old Testament figures will help us to understand this mystery more fully.

The *Passage of the Red Sea* shows us that Baptism is a real liberation.<sup>2</sup> Just as the waters of the Red Sea destroyed Pharaoh and his army, so does the water of Baptism annihilate the power of Satan over us ; and by the example of Israel rising safe and sound from the sea, we rise out of the baptismal waters in Christ's footsteps, to come to the liberty of children of God. Moreover, in the passage of the Red Sea, image of our present victory over the powers of evil, we may foresee its final achievement in the future, as is expressed in the text of the Apocalypse<sup>3</sup> which makes the comparison.

The prophets, Isaias for instance,<sup>4</sup> foretold that God would bring forth a new creation at the end of time ; the *creation of the world* figures therefore as the type of the new creation. This was actually begun by the redemption of Christ and continues in history by means of the vivifying action of Baptism among others.<sup>5</sup> Baptism is indeed a regeneration, a real creation ; Jesus emphasizes this in his conversation with Nicodemus,<sup>6</sup> and St. Paul says that the Christian has become a new creature.<sup>7</sup>

What is the figurative meaning of Genesis in this connection ? The primordial waters are spoken of as the element in which life first appeared ; the Spirit of God moves over them,<sup>8</sup> and it is the Divine Spirit Who gives the water its creative power. The same Spirit vivifies the water of Baptism for a new creation to come from it. Here also the eschatological meaning of the figure is apparent ; at the end of time, God will create a new heaven and a new earth, and make all things new ; He will give the elect to drink from

<sup>1</sup> See *I Cor.*, XV, 20-23 and *Rom.*, VI, 21-23.

<sup>2</sup> St. Paul expressly pointed out the link between Baptism and the crossing of the Red Sea (*I Cor.*, X, 2-6 and *Heb.*, XI, 28-29, 39-40).

<sup>3</sup> *Apoc.*, XV, 2-4. The parallel is a striking one : the elects ing of their exodus as the Israelites did in Moses' time, praising God for the wonders which He performed in order to save them.

<sup>4</sup> Isaias, LXV, 17 and LXVI, 22.

<sup>5</sup> The whole of the sacramental economy contributes to the success of the new creation.

<sup>6</sup> *JN*, III, 1-21. See also *JN*, IV, 1-14.

<sup>7</sup> *II Cor.*, V, 17.

<sup>8</sup> *Gen.*, I, 2. Also see psalm CIV (*Vulgate*, CIII), 30. The blessing of the font on Holy Saturday contains two allusions to this text in Genesis.

the source of the water of Life <sup>1</sup> as formerly He brought them to re-birth in the baptismal water, and thus the final adoption of the children of God will be accomplished.

The passage of the Red Sea showed the two complementary aspects of Baptism, the deathdealing waters and those which give life; the figure of the primordial waters brought out chiefly the aspect of regeneration; the theme of the *Deluge*, which we will discuss next, while not excluding the latter aspect, mainly emphasizes the other, destructive, element in the baptismal symbolism.

The typological meaning of the Deluge <sup>2</sup> is indicated in the First Epistle of St. Peter, <sup>3</sup> in which he explicitly draws the parallel between it and Baptism. The Deluge is seen as God's Judgment which, by means of water, destroyed erring humanity as a punishment for its crimes. In the same way, Baptism destroys the "old man" in us, the sinner and evil man, that is, ourselves as we were when born, entirely ruled by the devil. And as the just man, Noe, was spared to become the first-born of a new humanity, the baptized are renewed by the water which has destroyed their sins. <sup>4</sup>

The future realization of the sacrament is also typified in a remarkable manner. The Deluge, we said, is the true "judgment" of God chastising sinners. Now, this judgment prefigures the final judgment on the Last Day; Isaias prophesies that at the end of time God will make men undergo a new Deluge, <sup>5</sup> and this idea is developed by Jesus Himself in His discourse on the end of the world and the Parousia. <sup>6</sup> But the baptized await God's judgment with confidence, for their sins have been destroyed in the water of Baptism; in fact they are already judged and in virtue of their likeness to Christ, will escape the Judgment of the Parousia.

In the story of *Naaman's cure*, it is no longer a matter of water destroying or vivifying, it is its purifying qualities which now appear. The parallel between this episode and Baptism seems suggested in the Gospel, for speaking to His compatriots in the synagogue of Nazareth, Jesus quotes Naaman's cure as the type of the substitution of heathen for the elect and their admission into the new Israel. <sup>7</sup> The Syrian, smitten with an unclean disease, must bathe in the Jordan to be made whole; he steps out of the water healed and purified. In the same way, a man <sup>8</sup> who has been plunged in the baptism-

<sup>1</sup> *Apoc.*, XXI, 1-7.

<sup>2</sup> *Gen.*, VI-VIII.

<sup>3</sup> I Peter, III, 18-21.

<sup>4</sup> We must also emphasize the typological value of the Ark (I Peter, III, 20). The Ark receives Noe and his family and becomes an admirable type of the Church: through Baptism the Christian enters the unique Ark of salvation, the Church; introduced by her to a new life he awaits the Last Judgment without fear.

<sup>5</sup> *Is.*, XXIV, 17-20. See also, amongst other texts, *Is.*, LIV, 8-10 and psalm XLVI (Vulgate XLV), 3-4.

<sup>6</sup> *MATT.*, XXIV, 37 and *LUKE*, XVII, 26.

<sup>7</sup> *LUKE*, IV, 27. The episode of Naaman is told in *IV Kings*, V.

<sup>8</sup> We might dwell here on the universal nature of Baptism, the means of salvation which is offered to each man to unite him to Christ.

al waters is sanctified, washed clean from his sins, healed of his spiritual sickness. As the Apocalypse indicates, <sup>1</sup> he is among those who have washed their garments in the Blood of the Lamb; he must keep the purity of his baptism in order to appear at the Judgment Seat and to share in the joys of Heaven. <sup>2</sup>

The theme of the *passage of the Jordan* by Josue <sup>3</sup> is parallel with that of the Exodus; in both, the power of God is demonstrated by Israel's passing in safety. If the symbolism of the water is less striking in the Jordan episode, the meaning of the figure is transparent; it must be remembered that Josue is himself a type of Christ, and that ancient Christian thought often compared the Promised Land to the Kingdom of God. Josue, we are told in the Bible, led the Israelites across the Jordan from the desert to the Promised Land and put them in possession of the heritage prepared for them by God. Like Josue, Jesus leads us to the true Promised Land across the waters of Baptism. We already have access to it in the Church, but we shall only have full possession later, when Christ shall have given us entrance into the "true rest" of God, <sup>4</sup> a rest which Josue could not give the Israelites.

These few Old Testament types seem to us to be among the most significant.

## 2. Confirmation.

Among the rites of Confirmation, that of anointing has today become essential for the administration of the sacrament. It presents a particular case: the baptized person is anointed with the holy chrism immediately after Baptism and again at his Confirmation, the reason being practically the same, and yet it constitutes a new sacrament. We are confronted with a difficulty when we seek to discover the symbolism of this anointing; is it the post baptismal or the anointing at Confirmation which certain figures in the Old Testament symbolize? For this reason, we will consider the unction by chrism in a general manner and later distinguish between the symbolism applicable to each separate anointing.

In the consecration of the chrism on Holy Thursday, certain events in the Old Testament are taken as types of our own unction by the Holy Spirit.

<sup>1</sup> *Apoc.*, VII, 9-17. The white garments, often mentioned in the Apocalypse are also the symbol of immortality. The use of white vestments after Baptism seems to have originated with St. Paul's recommendation: "All you who have been baptized in Christ's name have put on the person of Christ" (*Gal.*, III, 27).

<sup>2</sup> That is the meaning of the prayer accompanying the imposition of the white vestment (*Rit. Rom.*, *Ordo baptizandi parvulorum*).

<sup>3</sup> *Josue*, III.

<sup>4</sup> *Heb.*, IV, 1-11.

The kings of Israel were anointed ; Saul and David are both consecrated king by means of oil. <sup>1</sup> The presence of the Spirit is expressly linked with the anointing of David. <sup>2</sup> Priests are also anointed, and the type of this priestly unction is that of Aaron ; God told Moses to anoint him with oil in order to consecrate him to the divine service as high priest over Israel. <sup>3</sup> Finally, the Old Testament tells of others who were the recipients of a sacred unction, but, unlike the priests and kings, there is no mention of the actual use of oil ; the anointing of the prophets is purely spiritual, being the presence of the Spirit of God in them. <sup>4</sup>

The prophets announced over and over again the advent of someone in the ' last days ' who was to be King, <sup>5</sup> Priest <sup>6</sup> and Prophet. <sup>7</sup> He was called the ' Anointed, ' the ' Messiah, ' precisely because, like the prophets, he would be filled with the Spirit of God.

Jesus openly proclaimed in the synagogue at Nazareth that He was the Lord's Anointed and the apostles repeated it continually after Him. <sup>8</sup> We could show the predominant place of the Holy Spirit in His life, from His birth, which took place by the power of the Spirit, to His glorification, also the work of the Holy Ghost. For, more than the anointed kings, priests and prophets of the Old Testament, it is Jesus who is, par excellence, God's Anointed ; the presence of the Holy Spirit in Him is not occasional, as in the case of the prophets ; His whole Humanity, because assumed by the Word of God, is truly impregnated with this presence of God's Spirit.

The latter, invisible during the hidden life, manifested Himself in a solemn manner at Jesus' Baptism in the Jordan. At that moment John saw the Spirit, like a dove, descending and resting on Jesus. But Jesus had to pass through death and resurrection before His humanity became the active principle of our own spiritualization and He was able to communicate the Spirit to us. The devil had first to be overcome and his power destroyed, Christ's Humanity had first to be spiritualized in the glorification of the Resurrection and Ascension. Then alone did it become possible for men, liberated from Satan, to receive the gift of the Spirit and for Christ, entered into divine glory to become, as St. Paul says, " the vivifying spirit. " <sup>9</sup>

<sup>1</sup> *I Kings*, X, 1-6 and XVI, 13.

<sup>2</sup> We must point out that this link of unction with the Holy Spirit is rare in the Old Testament and is only to be found again in *Isaiah*, LXI, 1, quoted below.

<sup>3</sup> *Exodus*, XXIX, 7 and XL, 13 ; *Lev.*, VIII, 10-12.

<sup>4</sup> *Is.*, LXI, 1. The presence of the Spirit of God with the prophets (taking this term in a broad sense) is mentioned among other passages in *Numbers*, XI, 17, 25, 29 ; *IV Kings*, II, 9, 15 ; *Dan.*, XIII, 45 ; *Acts*, I, 16 ; *Heb.*, III, 7. Also see the passages where the expression is used " the Lord's hand, " meaning the " spirit of the Lord " (e. g. *Is.*, VIII, 11 ; *Jer.*, I, 9 ; *Ezech.*, III, 14). It can be seen how the theme of anointing is connected with that of the imposition of hands.

<sup>5</sup> *Is.*, XI, 1 ; *Jer.*, XXX, 9 ; *Ezech.*, XXXIV, 23-24 ; *Dan.*, VII, 14, etc. See also many of the psalms : II, 6 ; CX (*Vulg.*, CIX), 1 ; etc.

<sup>6</sup> Psalm CX (*Vulg.*, CIX), 4, quoted by St. Paul (*Heb.*, VII).

<sup>7</sup> *Deut.*, XVIII, 15 ; *Is.*, XI, 2, etc.

<sup>8</sup> *LUKE*, IV, 18 ; *Acts*, II, 16 ; IV, 12 ; X, 38 ; *Heb.*, I, 9.

<sup>9</sup> *I Cor.*, XV, 45. Cfr *JN*, VII, 38-39.



We thus come to the symbolism of the unction with chrism. As the baptismal water associated us with the 'passage' of Christ from death to resurrection, so the chrism makes us sharers of *His unction by the Holy Spirit, of His glorification* acquired by virtue of the same Spirit.<sup>1</sup> As the presence of the Spirit sanctified Christ's Humanity, so does it divinise us; it makes us into the adopted sons of the Father<sup>2</sup>, thus bestowing upon us the glory of children of God and the brilliance of the divine life lost by sin; the unction by chrism is therefore truly the crowning of the work of regeneration accomplished by Baptism.<sup>3</sup>

As this glorification of the Christian is a sharing in the Spirit of Christ, it will also be the sharing of His dignity as king, priest and prophet. Here we must distinguish between the symbolism proper to each of the anointings by the sacred chrism.

Through his Baptism the Christian, united to Christ, introduced into the Church, becomes a member of the Body of Christ; henceforward he shares in the royalty and priesthood of Christ. On the one hand, "child of the Kingdom," he already *reigns* here on earth, since the glory of the Lord has become his, although in a hidden and mysterious manner,<sup>4</sup> and he will not exercise this royalty in all its fulness before the Last Day, when the supreme Judge will associate him with His own sovereign power.<sup>5</sup> On the other hand, the unction by chrism signifies that the newly baptized is joined to the new priestly people, the Church. He will exercise this *priesthood*, firstly by making God the offering of himself, bringing God all he has and is — that spiritual priesthood of which St. Peter speaks,<sup>6</sup> which is the adhesion of our whole being, by charity, to the will of God. But the Christian shares in Christ's priesthood in another manner also: he is consecrated celebrant of the mysteries of Christ, to unite himself with them and feed on them; and the sacrifice of himself to God is accomplished by his offering that of Christ in which ours is contained. In other words, the baptized are able to share in the sacraments and especially in the Eucharist, the efficacious sign of

<sup>1</sup> The preface at the consecration of the chrism, also the preceding hymn.

<sup>2</sup> *Rom.*, VIII, 14-17; *II Cor.*, III, 17. Also see the exorcism preceding the consecration of the chrism.

<sup>3</sup> "Confirmatio baptismatis;" the complement and completion of baptism; the name for confirmation, the "sacrament of unction."

<sup>4</sup> *Eph.*, II, 6.

<sup>5</sup> *Matt.*, XIX, 28; *I Cor.*, VI, 2-3; *Apoc.*, II, 26-27; III, 21.

<sup>6</sup> *I Peter*, II, 9. Also see *Rom.*, XII, 1.

the unique sacrifice ; therein lies, properly speaking, the baptismal 'priesthood.'<sup>1</sup>

The Christian also possesses the 'prophet's dignity. It would seem that this participation in the prophetic gift of Christ should be attached in a particular manner to the sacrament of Confirmation. The anointing of the prophets in the Old Testament was purely spiritual, as we have already said, and it would therefore not appear to be necessary to symbolize the plenary gift of the Spirit by an unction with material oil,<sup>2</sup> as is proved by the practice of the primitive Church ; the anointing came later to signify the interior unction of the Holy Spirit in a more tangible manner.

What, then, is this mission of 'prophet ?' All through the history of Israel the prophets, moved by the Spirit, showed themselves to be the unshakeable witnesses of the One God, reminding the Chosen People unceasingly of the Law of God and its obligations, they came up against the incomprehension of the people and the hostility of those in power. They never wavered in their mission, however, and some among them carried their testimony to the point of death.

Christ, more than any of them, had a 'prophetic' mission. He is *the* 'prophet,'<sup>3</sup> Who has full knowledge of the hidden designs of God and Who bears witness with entire fidelity to God's plans for humanity.<sup>4</sup>

Baptism unites the Christian to Christ's royal priesthood, and Confirmation, by making him resemble Christ as prophet in a special manner, also enables him to share in Christ's apostolate, becoming a true witness of God on earth.<sup>5</sup> The Spirit of Jesus infuses into him a new and profound knowledge of supernatural realities<sup>6</sup> together with the strength to proclaim boldly the 'wonders accomplished by God,'<sup>7</sup> that is, the work of the love of God of which the

<sup>1</sup> Cf. the articles on the priesthood of the faithful in *La Maison-Dieu*, No. 27, 1951, 3rd quarter.

<sup>2</sup> *Acts*, VIII, 14-25 ; XIX, 1-7.

<sup>3</sup> *MATT.*, XXI, 11 and, XIII 57 ; *LUKE*, XIII, 33 ; *Acts*, III, 22-24, etc. It may be recalled that the prophet's mission is not simply to foretell events. That is only a secondary part of it, for the prophet is above all God's herald among men.

<sup>4</sup> See *Apoc.*, I, 5 ; III, 14 ; *JN*, XVIII, 37. The role of witness in Jesus' life is especially brought out by St. John ; besides the passages already quoted, see *JN*, III, 7 ; VIII, 13-14, 26-29, among the most characteristic.

<sup>5</sup> As announced, for instance, by *Isaías* and *Joel* (*Is.*, LIX, 21 and *Joel*, III, 1-2). Peter did not fail to recall this at Pentecost (*Acts*, II, 16 et seq.).

<sup>6</sup> *JN*, XIV, 26 ; XVI, 13 ; I *Jn*, II, 20, 27.

<sup>7</sup> *Acts*, II, 11.

Redemption is the supreme achievement. The confirmed, already able to offer himself as a holy host, pleasing to God, can now serve Him by taking an active part in the 'preaching' of the Kingdom; a new task, in the sense that it indicates a 'mission' similar to that which Christ filled formerly under the guidance of the Spirit.<sup>1</sup> His mission is a double one: first the *fight against the devil*.<sup>2</sup> In their time the prophets had to combat untiringly the continually menacing invasion of false gods; like them, and in the steps of Christ, the confirmed are charged by the Holy Spirit to fight against the powerful enemies of God. The oil of the sacred chrism expresses it in symbolical fashion. Oil, a substance which penetrates everything that it touches, symbolizes the permanency of the Spirit in us<sup>3</sup> — it also makes things supple and strong, two indispensable qualities for warfare, and it is that which the Holy Spirit, the Spirit of strength,<sup>4</sup> does for us. Then, and this is the other aspect of the confirmed person's mission, he must be the witness *radiating the message of salvation* brought by Christ. Here again we find the example of the prophets who upheld the failing faith of their contemporaries, urged God's people along the way of religion, and opened their minds to the divine work of salvation. The confirmed, enlightened and made strong by the Spirit Who 'sent' Christ to announce the good news,<sup>5</sup> spread the Gospel and tell of the great things which God has done for His people. In this we see the meaning of the balm, the perfumed essence which helps to compose the sacred oils, signifying the 'good odour' of Christ<sup>6</sup> which the Christian ought to spread around him, especially by the example of his life and if necessary by the supreme act of martyrdom.

The Spirit's presence remains and continues in eternity. The

<sup>1</sup> LUKE, IV, 18-19.

<sup>2</sup> The remarkable place filled by devils in the life of Jesus is worth notice; after Satan's attack during the first days of His public life, an unrelenting warfare continues between Christ and His adversary; authority over the devils is given to the apostles when they are sent out on His mission. As it was the essential characteristic of Christ's mission, so will the fight against Satan's kingdom be in the Christian's life also. Jesus speaks in JN, XX, 22-23, of the primary role of the Spirit in the spiritual combat; it is by sharing in the Holy Spirit that the apostles will be able to remit sins; and is not the forgiveness of sins the destruction of Satan's rule over souls? As regards this aspect of the role of the Spirit, we may refer to the Proper of the Mass in the Octave of Pentecost (collects, epistles and gospels).

<sup>3</sup> JN., XIV, 16 and all the passages wherein the Christian is called the 'temple,' the 'dwelling' of God or the Holy Spirit.

<sup>4</sup> Acts, I, 8; II Tim., I, 17.

<sup>5</sup> LUKE, IV, 18.

<sup>6</sup> II Cor., II, 15.

eschatological aspect of the chrism appears immediately. Although the Spirit of God has been diffused in our hearts and we have become His temples, His presence is none the less hidden, mysterious, as was the brilliance of the divinity in Christ on earth. In fact, this presence is also a hope ; associated with the risen Christ ascended into Heaven, we await the full manifestation of this glory in us at the last day ; <sup>1</sup> the pledge of the Spirit has been given us as a germ which awaits its flowering ; a day will come when this presence of the Spirit will transfigure our mortal existence to introduce us into Christ's glory. <sup>2</sup>

### 3. *The Holy Eucharist.*

As we have seen, Baptism and Confirmation make us like Christ in a manner which is, although interior, still incomplete. For this reason, these sacraments cause us to tend towards as total an *assimilation* to Christ as possible. This desire for ' communion ' with the divinity would only continue to be utopian had not Christ Himself fulfilled it. It is not enough that we should resemble Him — that would be only a moral union between Him and us — His wish is that we should be truly ' one ' with Him, <sup>3</sup> and therein lies the profound meaning of the Eucharist.

This ' communion ' with Christ in the Eucharist allows us to share fully in His divine filiation ; by it we become truly ' filii in Filio, ' in the love which God has for us and to which we respond by adhering to His Son. As our filial adoption is accomplished in the very act of Christ's oblation, in His sacrifice, we *cannot be the children of the Father except in union with Christ immolated*, <sup>4</sup> a union which is realized at its maximum in Eucharistic communion, and as Christ's sacrifice (carried out to gather together the scattered children of God) has refashioned men's unity in His love, the reception of the same Christ-victim by all will collect together all men with him in the same Body. Such is the deep significance of the Eucharist, and such ought, we think, to be the central idea of catechesis on this sacrament.

<sup>1</sup> See particularly *Rom.*, VIII, 9 et seq. ; *Eph.*, I, 13 and IV, 30.

<sup>2</sup> *II Cor.*, I, 22 ; V, 5 ; *Eph.*, I, 13. " May this oil be... a chrism of salvation, ... which will put them (those who are reborn by Baptism) in possession of the heavenly glory. " (End of the consecration of the chrism).

<sup>3</sup> As Christ kept on repeating in the Discourse after the Last Supper.

<sup>4</sup> The Eucharist has no meaning except with reference to the passion and death of Christ. See *I Cor.*, XI, 26.

<sup>5</sup> *JN*, XI, 52.



How is this mystery pre-figured in the Bible ? Here, more than ever, the facts in the Old Testament are only " the shadow of things to come. " It is, however, true that the divine preparations have a value which is not negligible, and is even irreplaceable.

Jesus seems to have been guided in His choice of bread and wine as the matter of the Eucharistic meal <sup>1</sup> by the rite of *Melchisedech*. <sup>2</sup> Doubtless He instituted the Eucharist in the course of the passover meal to signify the continuity of the new Covenant with the Mosaic, but by replacing the lamb of the ancient Passover by bread and wine Christ wished to link the Eucharist with the offering of Melchisedech, the high priest of a more universal and more cosmic covenant than that of Moses. Melchisedech's offering therefore symbolizes the creature's homage to his Creator and at the same time, by the consummation of this offering, a sort of communion with God, for it is He Who makes the corn and grapes grow to provide the bread and wine. And there is also a symbol in this offering of a " communion " of hearts : bread and wine are in fact the fruit of work, and all work engenders a profound fraternity among men. In the Eucharist, the bread and wine are truly, and in a high degree, this homage of love, this thanksgiving — eucharistia — which God expects from us, this communion with Him and between ourselves in the same love.

The typological meaning of the *manna* is revealed by Jesus in His teaching <sup>3</sup> and again by St. Paul. <sup>4</sup> God gave a wonderful food to the famished Israelites, bread from heaven <sup>5</sup> which was not a miracle performed once and for all, but renewed during years, and every day the people were able to feed on this astonishing food, which became their daily bread. But manna is not the true bread descended from heaven ; <sup>6</sup> God was to give men a food which would no longer be material nor intended for one nation and only satisfying their hunger for a time. The true bread from heaven is to be a living bread, much more wonderful than the manna, this time a daily nourishment for the soul ; this bread does not sustain a life which passes, but gives Life for ever, for it is strong enough to overcome death and to restore life to all who partake of it.

This symbolism of the manna comes out still more clearly if we replace it in the context of Exodus. These men whom God fed in the desert are

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<sup>1</sup> We are only concerned with the types of the Eucharistic meal ; there is therefore no question of the Eucharist as sacrifice, nor, in consequence, of images such as the immolation of the Paschal lamb, etc.

<sup>2</sup> *Genesis*, XIV, 18-20.

<sup>3</sup> Jn, VI, 49-68.

<sup>4</sup> *I Cor.*, X, 1 et seq.

<sup>5</sup> *Exodus*, XVI, 13-35. What follows can be applied, " mutatis mutandis, " to the water from the rock of Horeb ; in fact, St. Paul sees in the manna and water in the desert a double prefiguration of the Eucharist (*I Cor.*, X, 4). For St. John, the water is the baptismal type.

<sup>6</sup> Jn, VI, 30-33, 48-51, 57-58.

travelling towards the Promised Land, the desert being only one of the stages in their long journey. The manna given to the Israelites was to serve as sustenance, 'viaticum,' to help them to cross the desert safely and to reach the country to which God was calling them. St. Paul remarks that all ate the same food (and drank the same drink) : if the Israelites kept their unity and cohesion in the desert, it was due to this "sacrament" of manna<sup>1</sup> already one of unity. It is the same with the Eucharist. We know that it is, above all, the sacrament of the Church (itself prefigured by the community in the desert)<sup>2</sup> because the Eucharist is the sacrament of unity. Through it, Christ unites us in one body with Himself and between ourselves. The Church, like the people of the Exodus, is on a journey ;<sup>3</sup> the Eucharist is therefore the food which keeps us united and which leads us surely towards the true Promised Land.<sup>4</sup> In this land God promises His faithful a 'hidden manna ;'<sup>5</sup> a promise already realized 'inchoatively' in the Eucharist, which allows us on earth to share in the messianic good.

An episode in the life of Elias which the Church uses in the Office for Corpus Christi<sup>6</sup> is linked up with this theme.<sup>7</sup> Elias fled into the desert from the wrath of Jezebel after the massacre of the prophets of Baal. Discouraged by the persecutions which the carrying out of his mission had brought upon him he hoped for death. But God was looking after him : an angel brought him a loaf and cruse of water and in the eating Elias regained his strength and went on to Horeb, where God manifested His presence to him. Here then, is another food, miraculous in origin, but more so by its effects, for it alone was sufficient to sustain the prophet during his long and arduous journey of forty days. Nourished with the Body of Christ, the Christian possesses the same God-given strength and can also journey unwearingly to the end where God will appear to him, no longer in the cool of the evening, but in the light of the Beatific Vision.

Next we have *psalm XXII*<sup>8</sup> which foreshadows the spiritual banquet of

<sup>1</sup> In the broad meaning of something not simply profane. See in the Roman breviary, in the Office of Corpus Christi, the 7th lesson of the Monday in the octave of the Feast.

<sup>2</sup> Cf. L. CERFAUX, *La théologie de l'Église suivant saint Paul*, Paris, Éditions du Cerf, 1942, pp. 75 et seq.

<sup>3</sup> *Psalm LXXXI* (Vulg. LXXX) shows the Israelites going from Egypt to Canaan, an image of the Church journeying to heaven. A significant fact is that in verse 17 there is a very fine image of the Eucharist.

<sup>4</sup> It is to be remarked that the manna ceased to fall at the end of the wanderings in the desert, when Israel had arrived at the borders of Canaan, this mysterious bread then losing its *raison d'être*. The Eucharist, the bread of our journey, accompanies us during our earthly exodus ; it also will come to an end when we have found in heaven the completely transforming union and the unity which will never be destroyed.

<sup>5</sup> *Apoc.*, II, 17.

<sup>6</sup> 3rd Response at matins in the Roman breviary.

<sup>7</sup> *III Kings*, XIX, 1-9.

<sup>8</sup> According to the numbering in the Vulgate. This psalm is, in fact, a prefigura-

the Holy Eucharist. God prepares a table for his faithful follower and entertains him sumptuously. The cup is associated with the image of the table: an "overflowing" or "inebriating" cup (according to the Vulgate). The symbolism is here obvious and its expression so suggestive that the likeness to the chalice of the Last Supper comes to mind naturally; we find it in the 'calix praeclarus' of the Canon of the Mass, the Church having made her own the figurative interpretation of this passage.<sup>1</sup> The faithful find the guarantee of the lasting favours, which God cannot bestow upon them, in the reception which awaits them. The symbolism of these verses applies to God's munificence, preparing the Eucharistic banquet for us; moreover, to take part with faith in Christ's banquet is to be assured of the divine friendship.

This psalm, as also other similar passages in the Bible,<sup>2</sup> is remarkably eschatological. Indeed, the messianic favours are spoken of as a sacred banquet to which the elect are invited.<sup>3</sup> If the Eucharist is already the "token of our future glory"<sup>4</sup> there is still a time of waiting which is a preparation for his final meeting in which we shall meet God and all our brethren once more, and rejoice utterly in God with a joy which will be everlasting.<sup>5</sup>

If the paschal lamb is a figure of Christ immolated for the salvation of the world<sup>6</sup> one cannot fail to liken the *paschal meal* to the Eucharist.<sup>7</sup>

The immolation of the paschal lamb preserved the Israelites captive in Egypt from death, and its blood, sprinkled on the lintels, marked their reconciliation with God in a material manner. But God went further; He made them roast that lamb and eat it in the course of a meal, according to the ceremonial ordered by Him. We should not see in this meal only a kind of secondary and additional ceremony, without apparent utility. On the contrary, for the virtue of the passover for the Israelites, that is to say, the divine friendship which saves them, is only fully attained by communion with the immolated victim; moreover, the lamb is truly the image of the paschal food, the food which will assure the passage from Egypt into Canaan, from the kingdom of idols to the land where God will reign over them. Such is also the significance of the Eucharistic meal: "Christ our Pasch is im-

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tion of the whole of the Christian initiation: Baptism (the waters of verse 3), Confirmation (the anointing with oil of verse 5), the Eucharist (verse 5).

<sup>1</sup> "Simili modo... accipiens et hunc praeclarum calicem"...

<sup>2</sup> The meal of the Covenant: *Exodus*, XXIV, 11; Wisdom's banquet: *Prov.*, IX, 5, and the Paschal meal which is spoken of later.

<sup>3</sup> For instance, *Is.*, XXV, 6; *LV*, 1-3; *LUKE*, XIII, 28-29; *XIV*, 16-21, etc.

<sup>4</sup> Antiphon of the 2nd Vespers of Corpus Christi.

<sup>5</sup> See the postcommunion for Corpus Christi.

<sup>6</sup> This is St. Paul's interpretation (*I Cor.*, V, 7) and St. John's (*JN*, I, 39; *XIX*, 36; *Apoc.*, V, 6, etc.).

<sup>7</sup> *Exodus*, XII. The figurative meaning of the paschal meal is shown by Jesus' actions; He institutes the Eucharist in the midst of one, and the words which He pronounced before the institution (*LUKE*, XXII, 15) refer to the new passover which He is about to eat with His apostles.

molated for us " <sup>1</sup> reintroducing us by His death into the divine friendship. To receive His Body and Blood will therefore be communicating in His passion and death, sharing in His redeeming sacrifice, and in the fruits of that sacrifice. In short, it is in Christ sacrificed that God accepts us again as His children. And in the same way that the paschal lamb was the food of deliverance for Israel, the Eucharistic bread is the true paschal bread, which restores our strength so that we may approach each day nearer to the Kingdom of God.

The Eucharistic Pasch is yet only the anticipated realization of the true Pasch of which we shall partake in heaven. Already the Jewish Passover contained the expectation of a definite redemption of which the liberation from Egypt was only the announcement. <sup>2</sup> Jesus Himself brought out this eschatological aspect, while transposing the realities in the case. <sup>3</sup> For Him also the Pasch, but this time the Eucharistic Pasch, prepares us for the messianic Pasch to which He invites us in the Kingdom of the Father.

It would be useless to ignore the difficulties presented by such an orientation of sacramental teaching. First of all, many youngsters lack sufficient biblical grounding, and that obviously makes them less sensitive to the symbolism of the Scriptures. Secondly, the theological training of the teachers is not always as impregnated with the spirit of the Bible, as could be wished, and this is not the least among the difficulties. Finally, religious instruction lacks manuals which are directly and wholly inspired by the Bible. <sup>4</sup>

There is no question of abandoning any teaching matter in order to rely only upon images drawn from the Bible, but of integrating the scriptures in our teaching, to rediscover the biblical meaning in our explanations. The Bible should not be merely a reference book, but the Word on which our teaching lives. <sup>5</sup>

<sup>1</sup> *I Cor.*, V, 7.

<sup>2</sup> Cf. *La Maison-Dieu*, No. 18, *Les repas de la Bible et leur signification*, pp. 11-12.

<sup>3</sup> *LUKE*, XXII, 15. See also *Apoc.*, XIX, 6-9.

<sup>4</sup> We may however mention the volume on *Les sacrements du Christ Jésus* in the series *Fils de Lumière*, Paris, de Gigord (see the review in *Lumen Vitae*, Vol. VI, 1951, pp. 549-550). In it are to be found for instance, with regard to Baptism, the mention of the Deluge, the crossing of the Red Sea, the water from the rock, and Naaman; it is noteworthy, not so much the fact of their being mentioned, but the effort made by the authors to give a truly biblical trend to the baptismal act.

<sup>5</sup> It would be as well to make use of the Bible, the ritual and the missal in conjunction (as well as the breviary, later): in this way these books will come alive and intelligible to the young.



# For a Liturgical Revival in the Missions

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The movement for liturgical revival has from the beginning derived momentum from historical research, and its development owes renewed stimulus to it as well as essential support in the solution of problems encountered. Questions raised during this congress have once again demonstrated the value and necessity of historico-liturgical studies. All who have the progress and final success of the movement at heart owe a debt of gratitude to those who by their profound and practical historical research have paved the way with solid principles and guided us with wise directions.

Our great esteem for this work of erudition, however, must not lead us to overlook the fact that the Church decides on important liturgical innovations, not principally on account of historical considerations, but always in the last resort for motives of a pastoral or, one may say, missionary, nature. The more the Church is alive to her mission, as the new People of God, of promoting His adoration in spirit and truth and communicating the fruit of the redemption (the truth received from Christ and His very life) as fully as possible to her children in communal divine worship, the more ready she is to change in a radical manner the forms of that worship which are dear to her when the pastoral mission entrusted to her by Christ demands it. It is a fact, that the most striking liturgical regulations of the last centuries are chiefly due to pastoral considerations. Such

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<sup>1</sup> See the biographical notice in *Lumen Vitae*, VII (1952), p. 687. — Address: Roosevelt Road, Section 4, Lane 9, No. 2, Taipei, FORMOSA.

This article is a report presented Rev. Fr. HOFINGER to the Lugano Liturgical Congress (September 1953). The extremely favourable reception which it met with from the ecclesiastical authorities and especially from two Cardinals and fifteen Bishops present is sufficient evidence of its value, the fruit of experience and reflection (Editor's note).

are the liturgical reforms of Pius V in which we may see the fruit of the reform of the Council of Trent, and the proof of a new consciousness in the Church ; such, too, were the powerful liturgical trends which characterized the reforming work of Pius X ; and, finally, such are the liturgical pronouncements of our present Holy Father. We need only call to mind the new Latin translation of the psalms and the restoration of the Paschal Vigil. In both cases, changes un hoped for during thirty years affect the forms of worship ; in both cases a deep sense of pastoral responsibility to priests as much as to the faithful dictates the new solution, and in both cases, the change derives its meaning and value from its long term objective and the perfection which is its aim.

We may be permitted to point out that even during those centuries when, for reasons of expediency, the Church was very reluctant to make any concessions with regard to the use of any other language than Latin in the liturgy, she was ready to grant relaxations and surprising privileges when it was a matter of ' missionary ' needs, that is, for pastoral reasons. Fr. Nikolaus Homalsky<sup>1</sup> has very opportunely been making a collection of " The decisions of Rome on the use of the native language during Mass in the missions. " One is surprised at the numerous concessions that he has found besides the astonishing and already well established (1605) one of the use of Chinese in the celebration of Mass. We have therefore been right in suggesting and hoping for it : in matters connected with the liturgical reform, the pastoral and missionary motives are the most powerful, for they appeal to the immense maternal responsibility and the heart of the Church.

This fact, it seems to us, lends our subject particular importance. By giving the liturgical revival a missionary motive we are able to count on the understanding or, if you like, the ' sympathy ' of our mother. This motive is of the more importance in our day because from one year to another missionary aims, born from the needs of the mission countries, find their equivalent in the pastoral situation of the Christian lands.

From this point of view we will first of all give an outline of the present position of the liturgy in the missions ; we will then point out the exceptional importance of a liturgical revival in mission lands, and finally, in a third section, we will deal with the questions of practical realization and then propose the principles of missionary liturgical reform and make some practical suggestions. As we

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<sup>1</sup> *Römische Entscheidungen über den Gebrauch der Landessprache bei der heiligen Messe in den Missionen*, in *Neue Zeitschrift für Missionswissenschaft*, 1953, 241-251.

are of the opinion that the liturgical revival is above all the constructive effort to ensure a more active participation by the faithful in the divine worship of Holy Church, we may ask ourselves the following questions :

- 1) How much of this active participation is there in the missions ?
- 2) How important is it from the missionary point of view ?
- 3) How can it best be realized in the missions ?

## I. THE PRESENT LITURGICAL POSITION IN THE MISSIONS

Neither the scope nor aim of this article will allow of a detailed account of the liturgical conditions in the various missionary countries. We must therefore content ourselves with a broad outline, which we will illustrate rather than prove by the example of the Chinese mission. Broad outlines are unreliable, because they do not take into account the great diversity of actual life, which causes the liturgical position to vary in the different missions, often even in the same mission. In other mission fields important liturgical undertakings have been carried out successfully, such as that in Japan which deserves special mention. We cannot, however, when we take a general view of the situation, fail to note a backwardness in the matter of the liturgy which is much to be regretted from the missionary point of view. In the liturgical lectures which we give to students for the priesthood in the Far East, we consider it to be our duty, while dealing with the encyclical '*Mediator Dei*' to repeat that, as missionaries, we must not forget that we still belong to those 'recalcitrants' in liturgical matters whom the Holy Father wishes to awake out of sleep. And the consoling thought that on the mission we have avoided the 'stupid exaggerations' of others, does not authorize us to continue to sleep the sleep of the just.

Allow me to illustrate the present situation by the example of Chinese Catholic worship, observing at the outset that missionary experts do not look upon the Chinese mission as being particularly backward. On the contrary, as an eminent missiologist<sup>1</sup> informed me the other day, the Chinese missions have, he thinks, perceived and tried to solve better than others the problems which are outstanding in Christian missionary work. Speaking generally, they are in advance of the other missions.

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<sup>1</sup> Dr. Johannes BECKMAN, S. M. B., Editor of the *Neue Zeitschrift für Missionswissenschaft*.

We may first of all mention some remarkable and still promising undertakings of the past. For centuries communal prayer has been regulated perfectly in the Chinese missionary church. It is practised zealously, and with this in view the Chinese Christian has at his disposal numerous Christian prayers in good literary style, taught in the family and school. They surpass in their content the average level of prayerbooks of the last century. In addition it has always been understood by the Christian Chinese community that they must pray in common during the liturgical offices, and especially during Mass. Even if they are few in number, the faithful who assist at a low Mass still chant together in the traditional tone the prayers for Mass which are in use in the country. This results in an active participation by the united community. All the same, the performance is far from being satisfactory in practice. Leaving aside the fact that the recitations are not sufficiently close, in their form and content, to the liturgical texts, and that the literary language in which the prayers are composed is hardly understood by the uneducated,<sup>1</sup> the celebration of the Mass under these conditions presents grave disadvantages. The faithful are praying, but the other principal function, the hearing and reception of the Word of God in a spirit of faith, is lacking. There is no colloquy between God and His people, led by God: the faithful are talking all the time, or, rather, are giving vent to loud "acclamations" and after "having paid their compliments" go away without having given their heavenly Father time to speak. It is true that on Sundays and feastdays the people's prayer is interrupted, after the priest has read the gospel, to allow of the latter being repeated in Chinese, but it is obvious that the gospel is in no way an integral and irreplaceable part of the Mass.

It is regrettable to see the priest and people each follow their own way; the priest praying for himself in a low voice and the people singing for themselves. At the culminating point of the Mass, the people, if they are in advance of the priest, wait devoutly for the end of the consecration before continuing their pious exercise. The people and, it would seem, many of the priests, are unconscious of the inadequacy of such a celebration. The absence of personal participation in the holy sacrifice has found expression in the Chinese language from the fact that the term used to describe attendance at Mass is "wang misa" — that is, to look from a distance at what is passing at the altar. Even a heathen could do that!

Perhaps it may be asked whether there are no existing forms of people's Masses which are more suitable, either in China or elsewhere. There certainly are. Speaking technically, it is quite possible, in China for instance, even in small communities, to have a high Mass at which the people sing the ordinary of the Mass in Latin and this both with enthusiasm and remarkable unani-

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<sup>1</sup> For fuller details concerning this difficult problem and its important repercussions on the question of the popular liturgy, see J. HOFINGER, S. J., *Um die Verwendung der Volkssprache beim gemeinschaftlichen Gebet in China*, in *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, 1952, pp. 257-276.



mity of voice. But are the people capable of expressing by means of this unknown Latin their own Christian joy of praise and, above all, of understanding the true meaning of the Mass ? Other more simple forms should have inculcated first of all the real spiritual meaning of the holy sacrifice.

A fair judgment on the liturgical position in the missions must take into account the particular difficulties which a real liturgical revival would meet with.

The missionary's strength is absorbed by preaching the word of God to Christians and heathen and the administration of the sacraments, and if he is zealous he is conscious always of preaching too little in spite of his good will. More than one eager missionary, misinterpreting the words of St. Paul, looks upon himself as being sent to preach and not administer the sacraments in full liturgical pomp or to busy himself with ' liturgical toys, ' justified perhaps in Christian countries surfeited with religion, but inconceivable in the mission. How zealous these same missionaries would be for the liturgical movement were they to realize clearly the kerygmatical force of the liturgy, carefully taught and applied, and an efficacy which catechesis and preaching cannot emulate !

The missionary's continual movements from place to place and the rarity of liturgical services in isolated places are also unfavourable to a taste for ceremonial. Many small communities are only visited two or three times a year, some not even once. To this may be added the small number of faithful in these isolated communities, the ' large ' ones containing only about a hundred Christians. There is a lack of instructed members and no time to train them. Finally, the conditions of extreme simplicity and poverty in many of the communities, the very low standard of the available schools, are a handicap to the development of a beautiful communal form of divine worship.

Knowledge of all these obstacles is necessary before we can arrive at a proper estimate of the liturgical situation in the missions and also for the introduction and success of the movement for revival. We missionaries and our superiors are mostly practical men of action who do not want to waste our time nor to start risky experiments. It is only by convincing us and our responsible leaders of the extraordinary missionary importance of a liturgical revival and by pointing out the practical way of achieving it that one can hope to set us in motion liturgically. It is obviously easier to obtain a few words in praise of the movement which commit us to nothing ! This leads to the consideration of a new difficulty which must be made quite clear.

All the very real obstacles above-mentioned could be overcome if the training of young missionaries (foreign as well as native) gave the liturgical pastoral problems their proper place. This has been neglected up to now, although, it is true, there are extenuating circumstances to this regrettable gap. For a long time the training of the lecturers in missionary seminaries has not been adequate, although of late years there has been a great improvement. The best qualified men were given the principal courses, theology and philosophy, while the secondary subjects were entrusted to the less capable. We may also mention the paralysing effects of a lack of contact with the spiritual trends of the advanced guard in the 'Christian' countries, partly due to the absence of well stocked libraries for priests and seminarists.

As a rule, then, up to now, it has been very difficult to convince future missionaries during the decisive years of their training of the immense importance of the proper celebration of divine worship in the mission countries and to teach them the practical possibilities of a liturgical revival adapted to their sphere of work.

## II. THE IMPORTANCE FOR THE MISSIONARY OF THE REVIVAL IN LITURGICAL PASTORAL WORK

Intrinsic reasons as well as missionary experience go to show the exceptional missionary value of a liturgical performance of divine worship, without any elaboration. We must be on our guard however against the danger of making use of the liturgy for wholly apostolic ends. No doubt, the active participation of the congregation in the liturgy of the Church has such a high catechetical value that one asks oneself why it is so little employed. Yet, the fundamental and proper value of the liturgy, even in the mission, is not an irreplaceable auxiliary of catechesis. Considered in its proper light, it is far greater, for it is in the accomplishment of divine worship that missionary work reaches its peak, its final achievement in space and time.

### *1. The missions from the liturgical point of view.*

It is of course the aim of every missionary to save as many souls as possible in his region, not ultimately for love of men, but of God. Conscious of being the messenger of Christ and the living instrument of his divine Master in his missionary work, he tries to re-

semble Him as far as possible in the aim and method of his apostolate. The Father's glory, therefore, lies nearer to his heart than the salvation of men.

For the ' Christian ' missionary as for the Divine Saviour, the all important task is to gather together the new people of God, to educate them, to extend God's kingdom, to train adorers in spirit and in truth for the heavenly Father. The recognition of the divine sovereignty, the self-surrender to the Father, the ideal adoration of the children of God, culminate on earth in the conscious and active practice of Christian worship. Worship in itself contains the aims of all missionary activity. How then should we conceive of divine worship in order to obtain as fully as possible for our Christians this higher liturgical objective of missionary activity ? This is something very far removed from the ' wang misa. ' A form of worship has to be found which is normally possible and even relatively easy and attractive to the average Christian of good will ; that he may understand and exercise the inalienable role which is his at the holy sacrifice of the Mass, the offering of the whole Church.

*2. The liturgy from the  
missionary point of view.*

This appreciation of the intrinsic value of the liturgy carried out with the active participation of the congregation, brings out also its incomparable catechetical and pastoral effects.

The values and possibilities for missionary catechesis which lie hidden in the liturgical ceremonies are visible from the beginning of the history of the missions. We look on it as a catechetical puzzle. Not only was there no catechism manual in existence, but, apart from the catechetical teaching of the catechumens, there was not even any church catechesis, whether in the form of instructing the people, or that of the religious training of youth. In spite of which, the Christians of the time gave proofs of a solid and active knowledge of their religion. Where did they obtain it ? Precisely by their participation in Christian worship under simple forms and in a language which they understood. An instruction in the shape of a homily was naturally part of the office in common. Those who shared regularly in the liturgical life of the community could not forget the fundamental truths of Christianity continually present in the preaching, the numerous readings and the liturgical prayer. These favourable catechetical conditions of the early Christian ages were completely changed as soon as the liturgy began to be celebrated in a tongue which the people did not understand, and a



serious problem was set before the Catholic Church which has been almost insoluble throughout the centuries. History tells us with what rudimentary religious knowledge the people had to be content. Only in the later Middle Ages, when a new and entirely Christian civilization had been created, was there any improvement. And even then a disastrous consequence persisted; the faithful, no longer understanding the liturgical language, felt themselves condemned to be mere spectators in the celebration of the sacred mysteries, and became more and more used to their role.

Even without looking back down the centuries it is possible to find out the worth of the liturgy in missionary catechesis: a simple analysis of the present catechetical misfortunes which have overtaken the missions in China will reveal it to us.

These missions have always looked after the religious instruction of the young, entrusted, as elsewhere, almost entirely, to the mission schools. The war which began in China in 1937, was a serious hindrance to Catholic scholastic organization and, at the same time, to catechesis. The religious persecution unleashed in 1949 was catastrophic to the latter. All the mission schools were closed and religious instruction under their aegis became impossible. In Europe there is no clear realization of the immense danger which results for the Chinese missions. Reports of the heroic resistance of the Chinese Catholics make a great impression but little notice is taken of the terrible danger, the religious starvation, which threatens the Chinese Church, especially Christian youth.<sup>1</sup> The position would have been very different if, before the commencement of the persecution, we had been able to organize divine worship according to the liturgical movement; made use of a fine, but accessible, language, in those parts meant for the people; laid stress on the principal ceremonies and fundamental ideas in Christian worship, making full use of the instructive section, especially readings. This reform would, in China, have influenced extra-liturgical prayer in common, especially the Sunday services held in the absence of the missionary and evening prayer in common.<sup>2</sup> Even during the worst persecution, it would have given the faithful, and especially the young, who are so threatened in their religion, the benefit of a strengthening prayer and vivifying instruction, in spite of the obstacles in the way of all religious teaching, the impossibility of celebrating Mass, the expulsion of the missionaries and the other hindrances.

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<sup>1</sup> See on this subject J. HOFINGER, S. J., *Die katechetische Situation in China*, Sept. 1949, in *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, 1952, p. 173 et seq.

<sup>2</sup> On the desirable influence of the liturgical revival on evening prayers in common, see J. HOFINGER, S. J., *Zur Frage des gemeinsamen Morgen-und-Abendgebetes (Aus der chinesischen Mission)*, in the *Neue Zeitschrift für Missionswissenschaft*, 1953, pp. 122-132. See also in *Lumen Vitae* the important question: *Keeping Sunday in the missionary's absence*, VIII, 1953, pp. 118-122.



Ought not our lamentable backwardness in China be a lesson to us for the regions where, thank God, it is not yet too late ? We have only to look at the world of today to realize that what is happening in China may occur elsewhere.

However, we are far from basing our estimate of the value of liturgical celebrations for missionary catechesis solely on the dangers of eventual persecution. These values — which cannot be supplied by teaching given in the mission schools, however good it may be — can be found in times of peace and prosperity. Catechesis in the schools is for the young ; worship affects everyone. The priest in the missions can only rarely visit and instruct isolated Christian communities. Ought not the worship in common be so organized that the action, prayer and reading form together an impressive sermon ? Doubly impressive for the simple Christians of the missions, for worship would offer, not merely an instruction, but a visible personal contact with the religious truths and a participation which would bring these truths into his inner being and life. This personal participation of the faithful is an application of the principles of ‘ activity ’ and ‘ experience ’ which modern catechesis prescribes. In the missions, as elsewhere, the people, young and old, need a Christianity which is not only learnt, but lived and experienced. Ought we not in future to follow more closely the principle stated by Pius X, according to which “ the primary and indispensable source ” of a real Christian mentality is “ the active participation of the faithful in the holy mysteries and in the public and solemn prayer of the Church ? ”

Divine worship, over and above its worth for missionary catechesis, is a wonderful leaven for communal life. During the liturgical celebration, the isolated christian community finds itself, grows together before God. The mission Christian, lost in a crushing heathen majority, feels himself, during the office, to be part of a great divine community as far reaching as the heavens and earth. Everything that His Lordship Mgr Weskamm, speaking from personal experience, has told us of the liturgy as the leaven of social life in the Christian diaspora of North Germany, is equally true of the missions, where the Christian minority is still more insignificant. This “ little flock ” ought not only to feel itself strong enough to resist the debilitating influence of the heathen surroundings courageously, but also enterprising enough to spread Christianity and ensure its final victory. Not every mode of worship in common favours the community spirit in the same way. But here is one essential remark : the same elements which give the divine worship

its social bearing also ensure its catechetical success. In this report, from the missionary catechesis point of view, we shall find the same fundamental requirements for the celebration of divine worship as those so well described by His Lordship Mgr Weskamm for the formation of a robust social conscience.

The need for an active participation by the community in divine worship in mission countries ought to be sufficiently obvious from the preceding. It remains as yet an ideal which we must strive after. We will now come to the practical conditions necessary for its realization.

### III. HOW TO CREATE ACTIVE PARTICIPATION IN DIVINE WORSHIP IN THE MISSIONS

#### 1. *Guiding principles.*

The conditions in mission countries require that the celebration of the divine office should be simple, intelligible, accessible to the people, and dramatic.

a) *Simple.* — It must be easy to learn and carry out, even in the poor and small communities, containing only a few educated elements and even if they are only visited by the missionary two or three times a year. We must therefore eliminate those liturgical requirements which are justified in a convent, but which are utopian on the mission and likely to provoke in advance the tacit opposition of all practical missionaries. The role of the people must be simple, in the first place ; as far as possible there should be a thoroughly active participation in simple, very expressive and easily assimilated forms. Here is a problem which will require repeated efforts and trials before it can be solved in a satisfactory way. Two principles may help us.

As a rule, actions are more easily learnt than words. That is why the best liturgical forms will be those actions which express the people's active participation. The Church has always known this, and facilitated it by giving the people not long texts, but responses and acclamations which are easily memorised.

We must not forget, either, that we missionaries when visiting the communities, however small, have as a rule our assistant catechist with us who is or ought to be already trained in the liturgy. The well trained catechist can render inestimable services, especially

in presiding at the prayers in the vulgar tongue, which the priest cannot do. This 'catechista pedisequus' could even help in the liturgical training of other Christians, for the missionary, with the best will in the world, will rarely find the necessary time.

b) *Intelligible*. — The celebration of the divine office ought also to be enlightening, the language clear, so that the ritual may express in beauty and clarity the fundamental ideas underlying Christian worship. With this in view, we would recommend a perfected form of Mass with hymns and prayers, or a kind of 'German' or 'Iroquois' high Mass.<sup>1</sup> This intelligibility is a condition 'sine qua non' for the catechetical efficiency of the divine office; a celebration which necessitates long commentaries is unsuited to the missions. In fact, where will the missionary visiting his people only once or twice in the year find time for circumstantial explanations? That is why we so eagerly desire a celebration which will give back to the Mass its character of religious drama, like all good drama, self explanatory and self revealing to the spectator, with this difference that here the Christian audience does not remain passive, but takes a share in the action.

c) *Attractive to the people*. — The people's participation in the ceremony will be more efficient if they can enter wholeheartedly into it. Mgr Weskamm's pertinent observations as to the irreplaceable value of hymns in divine worship in the diaspora apply equally to the missions. Here we have a difficult problem, for it is not easy to draw the line between the natural attraction of popular hymns and the need for a liturgical style. Missionaries may be pardoned for insisting on the popularity and demanding a liberal adaptation of the music. We may here note that in China and other missions when it is not possible to provide religious music we can make use of simple recitative melodies which are familiar and attractive to the people.

d) *Dramatic*. — Divine worship should be presented in an animated style, adapted to the nature of our mission people. This not only applies to the liturgical text, in which Latin sobriety might sometimes give way to oriental pathos, but chiefly to the gestures and actions of the people, which ought to express their active parti-

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<sup>1</sup> As in Germany, in the Iroquois mission in Canada it is customary to sing the ordinary of the Mass in the native language during high Mass. A propos of a similar custom in the Chinese missions, which could not, alas, be realized, see N. KOWALSKY, O. M. I., *Römische Entscheidungen über den Gebrauch der Landessprache*, in the *Neue Zeitschrift für Missionswissenschaft*, 1953, p. 248.

cipation in a perfect and religious manner.<sup>1</sup> Most people in mission countries have a delight in scenic plays, and their love for an outward expression of their religious feeling provides the missionary with an excellent basis for dramatising divine worship in a way which Christian countries might envy.

## 2. *Practical recommendations.*

The abovementioned principles of the liturgical revival lead us to make a few suggestions regarding their practical application, not in a spirit of innovation for its own sake, but guided by pastoral requirements and the Church's interests. We express them with apostolic frankness as children of the Church, relying with complete confidence on our mother, who has the needs of the missions so near her heart.

We are convinced that we should long ago have obtained what we need had we based our prayer on missionary motives, asking as a child does, with respect and trust, not once only, but continually. The good mother does not give her children all that they ask for immediately, even if their requests are reasonable; only after repetition will she realize its urgency, and a child in distress should ask boldly, for his boldness does honour to both mother and child.<sup>2</sup>

a) Our most important and urgent suggestion is for *a more thorough liturgical training of the missionary himself*. It constitutes the indispensable condition for a strong and fruitful liturgical revival in the mission field. Without understanding and interest on the part of the clergy, who have to carry them out, the best commands of the bishops and the most comprehensive concessions from Rome are of little use, and can only lead to a regrettable fiasco. In the mission seminaries liturgical lectures on the rubrics and their correct execution ought to be completed by some on the liturgical pastorate. We missionaries are too little aware of the missionary virtues of Catholic worship. This insufficient liturgical training of future missionaries naturally forms the attitude of the future superiors of missions towards the liturgical movement. Where can they

<sup>1</sup> Some remarkable suggestions on this interesting matter are to be found in Thomas OHM, O. S. B., *Die Gebetsgebärden der Völker*, Leiden, 1948.

<sup>2</sup> This would seem to be the attitude of the Superiors at Rome, or else how can we explain the words of Fr. Löw, C. SS. R., vice postulator general of the historical section of the Congregation of Rites, who on the occasion of a liturgical Day for theologians at Linz (9 July 1953) insisted strongly that the bishops "should ask, ask, ask!"



gain a full understanding of it if they have not acquired it in the seminary ? Theory alone is not enough. In addition to the more elaborate ceremonies, which are easy to perform in their splendour in the seminary, the future priest should learn and practise the simpler forms, which he will be called upon to use in his pastoral activities. Seminaries would thus become the centres of practical training in the liturgical pastorate and even, if I may use the expression, of necessary liturgical experiments ; if this is not done in the seminary, we shall never succeed in practical work. Such a seminary could try out ceremonies which could not be suggested to congregations without much reflection.

The instruction of the clergy who have left the seminaries must be left to congresses and liturgical weeks ; they have a great work to do on the mission as elsewhere, and so have the missionary magazines which deal frankly with the liturgical pastoral problems.

The training of the catechists is also of a great importance, considering the large part they play in the practical teaching of the faithful and the celebration of divine worship.

In order to bring all these forces into play, we need an unequivocal encouragement from the ecclesiastical authorities, and especially from Rome. The reality is that many missionaries and their superiors take up an attitude of prudence towards the liturgical revival which is almost fear. It seems that for some among them the true ecclesiastical spirit almost imposes a certain restraint. Missionaries more than others need a very definite gesture from Rome authorising a courageous tackling of the liturgical pastoral problems ; more, praising it. If we are told that we have received a most adequate response to this demand in the encyclical ' *Mediator Dei*, ' let us be humble enough to admit that our apathy needs to be still more strongly shaken.

b) To make the teaching power of divine worship as effective as possible, it would be very advantageous if the ' *catechistic* ' *parts of the Mass*, that is, at least the epistle and gospel with the gradual and versicle, and the Creed, which ends and recapitulates the reverence paid to the Word of God, should be said in the *vernacular*.<sup>1</sup> We put this forward all the more confidently because we know how understanding the Church has always shown herself of the circumstances peculiar to the missions, not only in the past, but at the

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<sup>1</sup> Details and arguments are given by Fr. HOFINGER, S. J., *Die Messe in der missionarischen Verkündigung in Die Messe in der Glaubensverkündigung* (Freiburg, 1950, p. 217).

present time ; the proof being the authorisation, even, encouragement given to Cardinal Tien for the use of Chinese during the celebration of the Mass (except for the canon) when the troubles in China are over. <sup>1</sup> This is the third time in the history of the missions in China <sup>2</sup> that this question of the vernacular in the Mass has come to the fore. We may be permitted to quote the words of Cardinal Constantini, who is especially competent to speak on such matters, having held for so many years the highest positions in the administration of the missions : “ The missionary evangelisation of China has not been hindered by the Great Wall, but by the almost unscalable wall of Latin, with which we have surrounded our missionary work. ”

c) To the foregoing recommendation, we attach the request for the extension to all missions of the privilege of *hymns in the vernacular during the Missa Cantata* (as has been accorded to the German bishops and the Iroquois).

d) To show our mother the Church how much we have these desires at heart, something which is practically possible should be taken in hand at once ; such as a celebration of the divine office which would give the cult of the word of God its own particular character and importance in the ceremonies. It is not correct to say that all ‘ instruction ’ is effected by the preaching of the missionary who imparts God’s word to the people in the name of the Church. Our concern is to find a form of worship other than preaching which contains in itself great catechetical efficiency. Moreover, the best sermon can never entirely replace Bible reading. And even if, in his preaching, the priest adheres absolutely to the Church’s doctrine and does not teach what he himself thinks, but strictly the word of God, his sermon, apart from quotations from the Bible, is only the word of God in the material sense of the term and not in its formal sense, which the Catholic religion leads us to discern in the sacred Scriptures. This simple theological consideration urges us not to deprive the people who are entrusted to us of the true word of God, but to present it to them abundantly through the services of the Church. Have we an entire and living faith in the strength of God’s word ?

e) This power of God’s word, which we have come to recognise,

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<sup>1</sup> PAVENTI, *La Chiesa missionaria*, vol. 2. This assurance is widely known among the Chinese clergy.

<sup>2</sup> As to the two first times (1305 and 1615) see N. KOWALSKY, O. M. I., *op. cit.*, pp. 241-243.

shows us the real liturgical and missionary importance of the better distribution of pericopes. One of our earnest desires is to nourish the people of God with the most important and finest passages in Scripture in the form of pericopes. The missionary, who can only visit a number of stations very occasionally, perhaps two or three times a year, ought to enjoy greater freedom in his choice of Masses, principally in the *choice of pericopes taken from the Bible*, so that at least the catechetical parts of the Mass can be adapted to each occasion. For the small mission station, abandoned in the great pagan desert, the day of the priest's visit is the great feast day of the year, and this ought to be brought out in the celebration of divine worship. For instance, the missionary can only celebrate Easter and Christmas in one of his numerous communities. When, full of zeal, he hastens from one to another to bring the good news of the Saviour's coming and the redemption even to the most distant of them, it ought to be possible for him to celebrate Mass in the Christmas and Easter spirit. Have we asked Holy Church for this earnestly, even once ?

f) The importance of services carried out without a priest (Sunday services and evening prayers) is enhanced by the missionary's inability to visit isolated communities often. Why *should not these communal services conducted without a priest take the form of liturgical worship centred on God's word* ? instructions which the people can understand, yet completely in the spirit of the liturgy ? The people would in this way enter into true liturgical prayer. On the mission, where great concentration of religious forces is required, can we continue to waste our strength by maintaining two different forms of prayer : on the one hand, the liturgical prayer of the Church suppliant and on the other, the ' popular ' prayer so different both in style and content ? Naturally this involves a difficult problem, not to be solved in a moment. But have we the right to deny it or minimise it ?

g) Holy Church would help and guide us considerably in this difficulty, which is we think worth attention, if we were provided with a liturgical book — let us call it the ' Devotionale ' — which would give directions and practical suggestions for popular devotional services, without attempting to impose any uniform rule.

In *matters of catechesis*, we do not wish for a universal and obligatory catechism, but rather a model catechism based on the ' Catechismus romanus, ' revised according to modern methods ; this would not fail to give an effective impulse to our work, especially in backward countries. We should also find invaluable help in a Directorium devotionale for education in methods of prayer.



*h)* If the Holy See decided to change the rite of the Roman Mass, the mission would wish above all for a form giving greater emphasis to the principal parts, suppressing if need be the lesser details, and throwing light on the inner meaning of the mystery.

*i)* An eventual change in the ritual of the Mass leads us to express another desire : that of adapting the rites to varying conditions and circumstances. Many difficulties in the liturgical conditions in mission lands derive from the fact that the rite of the Roman Mass of today in all its forms, even the ' low ' Mass, is too much a copy of the solemn rite of high Mass. This suggests another wish :

*j)* The Catholic Church would no longer be ' una sancta ' if she did not seek to express this unity in her sacred rites. But the liturgy as we have seen, ought to be within the grasp of the people and adapted to different local circumstances in the universal Church. The ideal solution of this inner tension would be uniformity as regards the essential, with greater freedom for adaptation according to circumstances. The latest manuals show a tendency in this direction and deliberately leave the way open for various possibilities. Could we not follow this way with more courage ? The Church of today is not dealing with a universal, unified and uniform civilization as was the ancient and mediaeval Church in the Mediterranean world.

*k)* Given this diversity of pastoral and liturgical conditions between mission and ' Christian ' countries, it is the wish of the missions that they be allowed to represent and defend their own point of view in matters of liturgical innovations which concern the universal Church. Perhaps our congress has shown that the missions have also some useful suggestions to make. Perhaps also, in certain circumstances, their point of view may be the decisive one, as for instance in the matter of reform of the baptismal rite for adults.

We could extend these recommendations still further if we were to be drawn into giving details. It is a wish dear to the missions, for example, that the Apostles' Creed should be recited at all community services. It seems, however, important not to become involved in a mass of details, but to concentrate on the principles, so as to keep the essential aim in view, and from that to proceed to the solution of particular problems. The fundamental intention of the movement for liturgical revival is Pius X's : *Instaurare omnia in Christo*, from which essential aim the ultimate is achieved : the revival of prayer in the spirit of Jesus Christ and His Church.

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VARIA



# The Aim of Religious Education : Deepening and Cultivating the Life of Faith

by Marcel VAN CASTER, S. J.

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## INTRODUCTION : CRITERION OF A GOOD METHOD

The reformation of religious methodology is an encouraging fact, attracting the attention of all those engaged in education. Some are anxious to seek out certain practical ways of improving their teaching : for instance, the use of intuitive means and supervised exercises. These questions relating to method are, however, in the best contemporary manuals on catechesis subordinated to considerations on the content of the Christian revelation. But even this matter of the message to be delivered is not the first to be elucidated before judging a method.

As its name implies, method is ' the means to an end. ' The criterion of a good catechetical method is its aptness for attaining the true end of religious education. What is this end ?

## I. THE AIM OF RELIGIOUS EDUCATION

For years, happily, there has been a reaction against instruction divorced from life. The fact is insisted upon that education should be a preparation for life, and a full Christian education must take into account every aspect of the Christian's life. The religious aspect, the subject of religious education properly so-called, consists in the life of grace which should transform the whole man. In this scheme of education, religious instruction has not an immediate aim

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<sup>1</sup> Address : 27, rue de Spa, Brussels, BELGIUM (Editor's note).

similar to the direct objectives of other branches of education. Circumstances may require that the catechism class deal with part of what should, by rights, devolve on the family, the parish or even a youth movement. But religious instruction has a definite aim of its own.

This instruction does not deal directly with exterior practices, which might be the effect of routine traditionalism. The life of the spirit is an activity of knowledge and love. The Christian learns in the religious course to know God personally in as deep and fruitful a manner as possible, so as to love Him with his whole soul, as He is. Since God calls us to a supernatural knowledge of Him, expanding in love, the proper aim of religious teaching is to deepen and cultivate the life of faith.

A theoretical knowledge, which would allow an unbeliever to obtain full marks in an examination, is not enough. An exhortation to religious practice without a consciousness of its significance, without supernatural inspiration, is deficient in essence. Pragmatism which is indifferent to truth constitutes as great a danger as religious knowledge divorced from action. It is a question of an indivisible activity : of a living knowledge which leads to a conscious commitment. Religious teaching should awaken and encourage the act of faith which develops itself into ' Christian mentality ' and inspires the whole behaviour of the Christian.<sup>1</sup>

A systematic analysis of the life of faith will lead us to suggest some methodological applications.

### III. THE LIFE OF FAITH

God makes Himself known supernaturally by the coordination of two means : an exterior manifestation, which we call revelation, and an interior influence, which consists of the virtue of faith. The life of faith is therefore a double gift of God which man accepts and with which he collaborates with his whole soul. Our faith is our reply to the word of God.

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<sup>1</sup> Among modern catechists who have dealt with this aim of religious instruction, we may quote : F. ARNOLD, *Dienst am Glauben*, Freiburg, 1948, 92 pp., and his article in *Lumen Vitae*, III (1948), pp. 448-509 ; J. COLOMB, *The Inner Milieu of the Catechism Course*, *ibid.*, V (1950), pp. 351-9.



### 1. *The Word of God is a Living Gift.*

This living reality must be discovered in contexts so familiar they have become dead letters. The sources of revelation are Holy Scripture and Tradition. They are not viewed in their true light when they are treated as 'documents relating to certain abstract truths.' Faith sees in them God Himself speaking, with words, but especially with facts and finally in a complete manner through the Person of His Son. Words have only a subsidiary rôle in explaining the meaning of the facts and the Person of Our Lord. The content of revelation is in fact the providential design of salvation in Christ.

It is above all in carrying out His plan of salvation that God reveals to us who He is and to what union He calls us. The revealed fact is set before us and explained by the living messengers of God. Christ acts through His Church. The latter bears witness to Him, in the authority of its hierarchy and in the life of its members.

The same applies to the *virtue of faith*. It is not a lifeless ornament for our souls, but the working of Christ in us, a communication of His capacity for knowledge. A supernatural light and strength are infused into us by the Holy spirit. The life of faith consists therefore in cooperation with God acting in us so as to enter into His revelation.

### 2. *Our Reply is an Active Welcome and a Penetration.*

In order to be ready to believe we must be open to receive the word of God, *welcome* it without stifling it, accept it as the seed which must germinate and produce fruit. (Cf. the parable of the Sower, Luke, VIII, 11 and St. James' admonition, I, 21).

The life of faith consists then in *penetrating* into the living truth which Christ communicates to us. Knowledge and commitment are indissolubly united in one action of which we can distinguish three aspects :

a) *The Christian sense : Credo Deum, sicut Christus eum revelavit.* — The object of our faith does not consist of 'pronouncements' but of persons and personal relationships. It is not indeed a matter of knowing 'what' is true, but of 'Who' God is and what our relations with Him are. "This is eternal life, that they may know Thee, the one true God and Jesus Christ Whom Thou hast sent." (John, XVII, 3). To know Jesus Christ is to know

God personally, and the supernatural union with God in Him to which all men are called. This plan of salvation is the basis of the whole conception of Christian life. Penetrating this truth, we learn to perceive and judge all ideas, standards and situations "with the eyes of Christ." We develop in ourselves the Christian sense of God and life.

This Christian mentality presupposes not only a knowledge, but a personal commitment, as appears in the fact that the Christian sense is a transformation of our whole intellectual activity. We must give ourselves to Christ so that He makes us think like Him, in collaboration with His grace. Moreover, the intimate knowledge of a person can only be acquired if it is sustained by love. And above all, none can fully know God Who is Love without a love which comes from conature with Him; for "God is love." (*I John*, iv, 8).

b) *Confidence : Credo Deo, qui locutus est per Christum.* — The reason which makes our faith absolutely certain is the witness of God, which Christ bears. The interior light which enables us to enter more and more deeply into the meaning of revelation, does not here on earth remove all the veils of the mystery, but in spite this relative obscurity, we are absolutely sure of possessing the truth, because we have trust in God, speaking through Christ. Therefore to develop the life of faith is also to make this trust ever more conscious and faithful in spite of all difficulties. When many of His hearers turned away from Jesus because of the 'hard saying,' the head of the Apostles gave us a fine example of this confident faith: "Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God." (*John*, vi, 69).

The confidence which establishes the certitude of knowledge reaches its full development in the commitment of the whole person reaching out to the union which is the aim of our lives. "I know Whom I have believed." (*I Tim.*, i, 12).

c) *The commitment : Credo in Deum, qui est finis meus in Christo.* — God has revealed Himself as our supernatural end. He has unveiled the mystery of His plan of salvation in Christ. To believe is to make the object of our life union with God in Jesus Christ. Here it is that thought and action are most intimately linked together. The life of faith as knowledgeable activity is the deepseated attitude of our soul, by which we recognize in the fullest sense of the term that the aim and meaning of our life is to encounter God in Christ. This attitude can only be completely real if it is the motive power of all our actions; thus an active faith is the first requisite of a Christian life.

Our primary duty consists in completely adopting this Christian attitude. It has been sufficiently emphasized that faith without works is a dead faith. We may dare to remark as forcefully that works without faith are dead works. St. Paul repeats this in many ways, echoing a profound saying of Jesus which is too often misunderstood. Men who cared little about adapting their mentality to that of the divine Master and who were too much occupied with external works, came and asked Him one day: "What shall we do that we may work the works of God?" Jesus answered

them : " This is the work of God, that you believe in Him whom He hath sent. " (John, vi, 28-29). This orientation will be manifested in all the actions of the Christian, which thus witness to his living faith.

Here we come back to what was said at the beginning of this article. The aim of religious instruction is to promote the faith which is an active knowledge, a voluntarily cooperative mentality, an orientation of thought and action pledging the whole being. To deepen and enrich the life of faith consists in developing the transformation of our thought in its Christian sense and perfecting our trustful commitment towards union with God in Christ.

### III. METHODOLOGICAL APPLICATIONS

Since the life of faith is a reply to God's word, the method lies in presenting the doctrine as the word of God and assisting the understanding and cooperation of the pupil to respond to the call of God.

It will therefore be advisable to emphasize this character at the outset of the religious course, making it clear that an active attitude of faith is expected. The different parts of the course will then clearly fall in their proper perspective.

1. *Presenting doctrine as the word of God.* — The first element in the method will consist in putting the pupil in contact with the *sources* of revelation, as the Church interprets them with the authority communicated to it by Christ. Hence the importance of quoting Holy Scripture textually, but also of explicitly referring to living Tradition. The latter includes the expression of faith in certain doctrinal texts, in liturgical prayer and in the lives of Christians approved by the hierarchy, especially those of canonized saints.

The catechism, as distinct from Sacred History and Liturgy, is a theological text emanating from ecclesiastical Authority. This summary of doctrine, completed in the higher classes by very full excerpts of theological thought, has therefore an essential place in the method which must present doctrine as the word of God. But it is important not to separate it from the other witnesses to revealed truth. Amongst these, the liturgy fills an eminent place, although we must avoid exaggerating its didactic function. The Pope has found it necessary to recall recently the exact meaning of the principle : *lex orandi, lex credendi*. The law of prayer is determined by the law of faith ; it expresses the faith precisely because it is part of faith, to which it remains entirely subordinate. It is not the complete expression of the faith, for the whole of

Christian life is not simply a liturgy. The most important thing is to show that God speaks to us through the realization of His plan of salvation, revealed in the inspired books and explained in all the authentic manifestations of Christ's life in His Church.

2. *To help the conscious and committed 'response.'* — Since faith is intellectual knowledge, the method cannot neglect any of the appropriate means for making truth understood by the intelligence and retained by the memory. Points of departure in the senses and imagination, precise notions, rational proofs and textual memorization are not to be despised, but there is the danger of insisting too much on them and neglecting to appeal to the other faculties whose help is needed for the life of faith. The mind itself can only know in a supernatural manner by means of the infused virtue of faith. This supernatural capacity raises all our spiritual modes of knowledge onto the 'Christian' plane. The method must therefore bring all these possibilities into play. We may single out a few which are particularly important for a total response to God's word.

*The sense of reality* connotes both what Newman called the faculty of 'realizing' the meaning of truth and what our contemporaries understand by 'an existential vision' of life in the best sense of the term. The religious lesson is continually dealing with something which is happening, or rather, with a contact which is being established between one person and another. The method cannot therefore be content with a systematic theory, nor with providing technical details of external behaviour, but must cause the pupils to be aware of an actual event, containing an appeal from God and asking a response from the whole man.

*The sense of values* is in the same line of thought. Faith makes us know God as He is and as He wills to be for us. Our union with Him is the supreme value of our lives. The scale of all other values is established in relation to it and therefore a method which seeks to develop Christian mentality will appeal to the supernatural sense of values.

In order to convey to others an aspect of our existence and give it its true value we must ourselves have had a certain amount of experience.

*Religious experience* takes on different forms according to environment and temperament. It can be a positive preparation or an expectant waiting, even for non-Christians. The matter of knowing how the method of instruction of Christians can appeal to their supernatural experience sets a very delicate problem,



but it is the most important one from our point of view. The Christian cannot know experimentally the presence and interior action of God insofar as they are supernatural. All the masters of the spiritual life teach us that we must not depend too much on 'sensible' consolations or desolation. However, the flavour of the supernatural goods which God communicates to us can be experienced to a certain degree. <sup>1</sup> By beginning our lesson with an invocation to the Holy Spirit together with our pupils, the Holy Spirit who works in us — *da nobis recta sapere et de Ejus semper consolatione gaudere* —, by recalling what they have experienced of the divine action in their souls, on the occasion of a meditation on the person of Our Lord, when there is an invitation to a generous action, a fight against temptation, a good confession or a fervent communion; by making our teaching lead to an attitude of prayer, we integrate the religious experience of our listeners with our method of instruction.

Finally, and this sums up all we have been saying, *the sense of mystery*. When our mind has not been deformed by rationalism, each movement of 'comprehension' with which it enfolds what it has conquered, is completed by a movement of 'extasy' in which it opens out to what is beyond it. It is a greater thing to wonder than to understand. A method which pretends to explain the truths of faith in complete clarity is going the wrong way; the best way to proceed is to open the mind so that it can tend in faith towards the complete truth which is beyond us. For if the mystery remains incomprehensible to us, it has been 'revealed,' that is to say, God has released it in part from its transcendence for us. He has made it immanent in His Son made man. He has made us capable of knowing Him in a supernatural manner. The Christian sense of mystery allows us to illuminate our whole life with the supernatural light of revelation.

The Christian mystery contains more than an incomprehensible truth, which however is enlightening. It is the design of God, manifested with our collaboration. The sense of mystery is therefore a disposition to fulfil our part in the divine plan of salvation. The method which calls upon it, places the religious course completely in the true Christian spirit. <sup>2</sup>

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<sup>1</sup> Prus XII, *Humani generis*: "Doctor Communis censet intellectum altiora bona ad ordinem moralem supernaturalem pertinentia aliquomodo percipere posse, quatenus *experiat* in animo affectivam quamdam connaturalitatem cum eisdem bonis, dono gratiae additam."

<sup>2</sup> See *The Spirit of the Religion Course, Lumen Vitae*, VI (1951), pp. 431-8.

All these suggestions convey that the method which suits religious instruction is that which develops the life of faith, knowledge and commitment. Everyone knows that we only get to know a virtue perfectly by practising it. The principle of the indissoluble unity between the knowledge of the truth and the active resolve to make of it the inspiration of one's life, goes for all parts of Christian doctrine. The Message of Christ is only fully welcomed by those who enter consciously into the mystery of salvation in which God draws them.

## CONCLUSION

He who came to bring us the divine revelation is the Master of both teacher and pupils. Jesus took as the aim of His teaching His disciples' faith and employed the best method to attain it. The religion teacher has not to substitute himself for Christ, Who continues to teach His faithful Himself by the light of His earthly life and by His action in souls. We are only His instruments. Our primary preoccupation must therefore be to make our pupils understand that Christ is their Master. Our ulterior effort will consist in imitating Jesus in His way of teaching.

Our Lord's way is not as simple as is sometimes believed. He did not confine Himself to employing images to make His doctrine perceptible to the senses. His parables were an instruction 'in mysterio' for the purpose of enlightening those who wanted to believe and hiding the divine mystery from those who refused their faith. For the same reason, His style was often paradoxical. The divine Master taught mainly by His actions (miracles and example) and by the radiance of His person, rather than by words. His manner of expression was less notional than vital, less relative to things than to persons, less 'clear' than suggestive, less static than dynamic. His teaching was external, but first and continually interior: He gave the grace to respond to His message.

The people and the surroundings to which He addressed Himself were different from ours; to imitate Him does not mean to copy Him literally, but to encase His teaching in a form adapted to our pupils at the same time keeping faithfully to its sense and spirit.

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# Homer in Christ's Service

## *An Attempt to integrate Pagan Authors in Christian Education*

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In a book lately published, we examine thirty-three works of art for use in the higher classes of the humanities. They have been chosen for their affinity to authors usually studied or because they witness to the profane and religious cultural movements of their times. Besides the works reviewed and reproduced, observation tests and exercises in literary composition are suggested with a view to comparing similar themes. These will be the better understood by comparison and contrast.<sup>1</sup>

After a study in chapter I, *An Iliad in pictures, Le Vase François*, we compare a gothic ivory piece in the Louvre, carved in the XIII century, with the handles of the bowl turned by Ergotimos and painted by Klitias about 550 B. C. We think that the following pages will help the teacher to integrate profane lessons in religious teaching, and bring the classic beauty of Homer into the service of Christ 'in quo omnia constant' (*Ep. ad Coloss.*, I, 17).

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<sup>1</sup> *Trente-trois œuvres d'art, correspondances littéraires et plastiques*, collection *Studia Pacis*, Éditions Facultés Universitaires, N.-D. de la Paix, Namur, and Jules Duculot, Gembloux. Two booklets (XLVIII and 76 pages), one text alone, the other reproductions.

The author in a few lines defines the spirit which has inspired the composition of this magnificent work in two parts, so full of interest for both teacher and student of the humanities: "It is for middle schools to introduce the pupils to the contemplation of works of art in order to form the spirit of observation, judgment and taste. These are the principles which have inspired the present work. Quite thirty masterpieces have been chosen as centres of interest, in which are concentrated in harmony and unity the manifestations of thought, the spirit of literary and artistic productions, and the cultural movements of the great stages in our occidental civilization."

## I. AJAX CARRYING THE BODY OF ACHILLES

*Subject. — Iconography.*

In the ivory, as on the handles of the vase, we see a man carrying a corpse, one in the armour of a hoplite, Ajax carrying Achilles without his cuirass and helmet; the other dressed in a robe with gold orphreys and a mantle tied at the waist, Joseph of Arimathea carrying Christ. The Saviour's robe is pulled down below the girdle, leaving the chest bare.

Ajax is running, he wants to prevent the Trojans from having the corpse. This is Ajax the Great, of Salamis, son of Telamon, second in bravery to Achilles among the Greek knights engaged in warfare at the call of their suzerain, king Agamemnon, who is venging his brother.<sup>1</sup>

"It was not so much to stop the plundering of the vanquished (Ajax could not prevent this entirely): it was chiefly to prevent the conqueror from ill-treating the corpse... In order to enjoy fully his after-life, the dead man must come to it as intact as possible, after the due funeral ceremonies. That is why the dying ask that their bodies be respected and be given the usual honours. That is why the single combat proposed by Hector to the champion of the Achaeans carries as condition the restoration of the bodies for burial." "Otherwise the savagery of the conqueror to the conquered is horrible,<sup>2</sup> and life in the pagan hereafter would be worse even than that which Achilles lamented, when he arrived in the nether regions un mutilated thanks to Ajax: in the XIII canto of the Odyssey, vv. 488 seq. Ulysses is admiring how the shades of common men move respectfully aside from the shade of Achilles. "Ah!" replies the latter, "Do not camouflage death for me! I would rather live as a herdsman in service to a poor farmer than reign over these dead, all these extinct people."

<sup>1</sup> In the poems of the Troy cycle there is another Ajax, Ajax the Short, Locrien, son of Oileus, a grotesque figure (cf. A. SEVERYNS, *Homère*, III, Brussels, 1948, p. 23). When one reads M. MÉAUTIS' article on *La tristesse d'Achille*, in the *Revue des Études Grecques*, t. XLIII, 1930, p. 9, one understands that the character of Ajax is more noble than that of Achilles, who was the victim of his pride, and how the action here represented is more chivalrous. This article analyses in a striking way the drama of Achilles' soul.

<sup>2</sup> M. SEVERYNS has drawn the picture with Homer's own words (*Op. cit.*, p. III, seq.).



Perhaps more than the homeric — realistic — descriptions, the two sections which on Ergotimos' bowl are over the scene of Ajax bearing Achilles' body show how and why the primitive Greek had such a tragic fear of death that he was overcome with a superstitious obsession. The gods hold cruel sway over the most valiant and strive to make them perish, but even more so were the *moira* (*μοῖρα*), Fate, against whom the gods themselves could do nothing. Artemis, the goddess of hunting, is depicted with the wings of Niké the ravisher; on one of the handles, she has just seized and killed two lion cubs, on the other a young panther and a stag. The animals are writhing.<sup>1</sup> They are the perfect symbols of the valiant Achilles fleet of foot and doomed to die young. The obsession of death in youth is always with Achilles throughout the *Iliad*.<sup>2</sup> The destiny of the son of an immortal mother and a mortal father was sung by the Fates at the wedding of Thetis and Peleus.<sup>3</sup> Divine as she was, with all her mother's love Thetis could not prevent it. The painter has not depicted her near her dead son, not even helping Ajax to save the body.

In the upper section on the flat of the handle, the artists' imagination has depicted Fate who dominates the gods and crushes man, with the repulsive face of a Gorgon. She is also a ravishing Niké but having the aspect of a snouted monster and with hair made of serpents.<sup>4</sup> One can understand Ajax running to save his friend and peer, and also to save himself! And his race is useless, he will not always escape death, destructive of the joys of living, any more than Achilles will escape the sad life among the shades. But this fear of death teaches the knights of the Homeric epic the value of life, and 'sublimating' it, they find their greatness. M. H. I.

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<sup>1</sup> One could show the pupils how accurately Klitias the painter, a realist like Homer, has rendered the muscles of the slaughtered animals. They have only to visualize a dog or cat seized suddenly by the scruff of the neck, a hare or rabbit taken roughly by the ears.

<sup>2</sup> *Les Études Classiques* give the references for the passages as they appear in M. G. Cotton's edition (*l. c.*, p. 57).

<sup>3</sup> On the reverse of the vase on the frieze the *Moirai* — Fates — are represented near the chariot of Hermes and Maia. Their robes are magnificently embroidered with winged horses.

<sup>4</sup> Two remarks à propos of this picture. First, the pictures of Artemis killing the wild animals are visible in profile on the vase. Those of the Gorgon are neither full face nor profile but are drawn on the flat of the handle. Artists and spectators had a superstitious fear of looking at her but at the same time did not dare turn completely away. Next, Klitias' imagery is not in Homer but expresses what is in the *Iliad*.

Marrou has described this very well in his fine book *Histoire de l'Éducation dans l'Antiquité*.<sup>1</sup>

This short life which their destiny as warriors renders still more precarious, is loved furiously by our heroes, with their hearts so earthly and their love so frank, revealing to us something of the pagan soul. And yet this life on earth, however precious, is not of supreme value. They are ready — and with what firmness! — to sacrifice it to something higher than itself; and it is because of that that the homeric ethic is an ethic of honour.

“ This ideal value to which even life is sacrificed has an untranslatable name, which it is absurd to render by “bravery” as our dictionaries do (*ἀρετή*). It means in a general way, valour, in the chivalric sense of the word, that which makes a man into a hero: “He fell as the brave man he was,” the formula repeated continually to honour the death of a warrior, the death in which he fulfilled his destiny, in the supreme sacrifice: the homeric hero lives and dies to exemplify in his behaviour a certain ideal, a certain quality of existence symbolized by the Greek word:

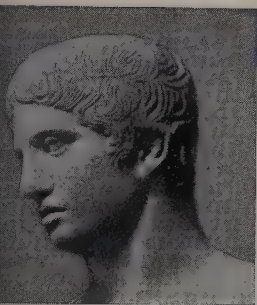
“ Now glory, the renown which is acquired in the society of brave men, is the measure and the objective recognition of valour. Hence this passionate desire for glory, to be proclaimed the winner, which is the fundamental source of this chivalrous morality. Homer first gave it voice, the ancients found in Homer and acknowledged with enthusiasm this conception of existence as a sporting competition in which one must carry off the prize, this “agonistic ideal of life” in which since Jakob Burckhardt's brilliant analyses it is classic to see one of the most significant aspects of the Greek soul. Yes, the Homeric hero, like the Greek citizen following his example, is not truly happy unless he feels himself preeminent in his class, distinguished from others and superior... ”

That is why after the death of Achilles, Ajax becomes the first among the knights and honour bids him save his comrade at whatever trouble to himself.

#### *Forms. — Style.*

The figures suggest how great was the trouble he took. The rescue is made against the gods, against Fate, as one would say, dominating the scene from the upper sections. Their hostile wills seem to continue to weigh upon this dead man, large, heavy, his trailing hair seeming to emphasize the impression of weight. Ajax has his knee bent ‘kneeling as he runs.’ The lines and the shapes which circumscribe or form the figures are of a hard, dry sobriety, like a black enamel or niello set in white. Achilles' corpse before and behind, droops towards the ground. The fine pagan values of homeric chivalry are all muted: “the agonistic ideal of life”

<sup>1</sup> Paris, 1948, p. 37.



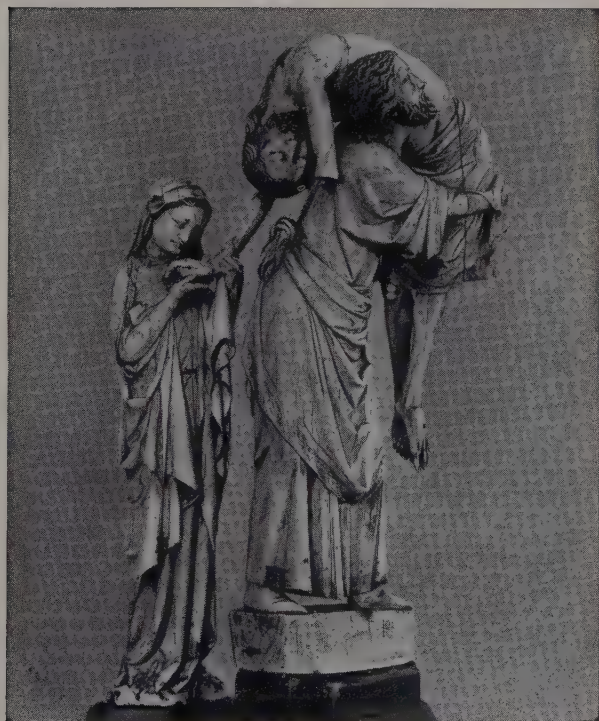
APOLLO



VASE FRANÇOIS  
Plat of the handle.



HEAD OF CHRIST



FRENCH GOTHIC IVORY (XIII cent.)  
Paris, Louvre (*Photo Giraudon*).





Vase François. — Crater by Ergotimos and Klitias (the face).  
Florence, Archaeological Museum.

(« Furtwängler/Rheichhold, Griech. Vasenmalerei »,  
F. Bruckmann, München).



dissipated by the image of a death without hope. It is the very likeness of ' the Achillean sadness. ' <sup>1</sup>

## II. JOSEPH OF ARIMATHEA CARRYING THE DEAD CHRIST

### *The Subject. — Iconography.*

Like Patrocles and Hector, Achilles has succumbed in combat between knights; for their companions, the esteem of their comrades, for honour, they gave their lives. And doubtless their anger was somewhat assuaged by the mutilation of the body and the triumph over their adversary even after death. Their frankness is barbaric, but nevertheless, they are sincere.

Christ succumbed to " the ambition and the policy of the world, " as Bossuet says and " an impious cabal was maliciously leagued against Him: they found the way of corrupting a treacherous disciple, of arousing a faithless populace, intimidating a feeble and irresolute judge and of gathering all the powers of the world for the execution of the innocent and the holy, fastened to a shameful tree between two thieves. " <sup>2</sup>

And behold Him dead from His sufferings. But He endured these sufferings

" Because he hath delivered his soul unto death,  
and was reputed with the wicked.  
And he hath borne the sins of many  
and hath prayed for the transgressors. "

(ISAIAH, LIII, 12).

and " having loved his own who were in the world, he loved them unto the end. " (Jn, XIII, 1). <sup>3</sup>

His own understood Him. They give Him love for love, in reparation for the evil doings of ' the ambition and policy of the world. ' And they paid Him back in the person of an upright and true ' politician, ' Joseph of Arimathea.

" A wellknown personage, member of the Sanhedrim, instructed by Jesus

<sup>1</sup> Cf. *supra*, page 104, note 1.

<sup>2</sup> BOSSUET, *Sermon pour le Vendredi Saint, Carême de Saint-Germain*, 23 avril 1666, *Œuvres oratoires de Bossuet*, ed. Lebarcq, t. V, Lille-Paris, 1892, p. 193.

<sup>3</sup> " ...to the end of time and of love " cf. M. J. LAGRANGE, O. P., *Évangile selon saint Jean*, Paris, 1925, p. 349, ad I.

in secret for fear of the Jews, he opposed the resolution and acts of the other senators.

After the Lord's death, he was bold enough to go to Pilate and ask for the body of the Crucified, which was granted him. He wrapped It in a shroud and placed It in the tomb which he had just had hewn out of the rock for himself, while Mary Magdalen, Mary the mother of James and Joseph and the Mother of Jesus saw where he laid Him." (MATT., XXVII, 57 et seq.; MARK, XV, 42 et seq.; LUKE, XXIII, 50 and 51; JOHN, XIX, 36 et seq.).

This is the subject of the gothic ivory. The following is its iconography.<sup>1</sup>

Christ's body embraced by Joseph bends over the group in a wide and graceful curve. The legs are hanging down in front. The head falling back touches the bearer's shoulder lightly. The whole of the body of the Man-God who has just died is supple. He "rests in peace" as Christians like to say of those who die in Him, and the Face gives the ideal expression of this peace. The sorrow of Our Lady<sup>2</sup> is noble, too: the artist has placed her standing upright;<sup>3</sup> her figure is unobtrusive and profound: Mary is slightly at the back; she is tender; she gently raises her Son's left hand to put it to her lips. The delicate feeling of the craftsman, refined by twelve centuries of Christian heredity, has enriched St. Mark's "His mother saw where they laid him" (MARK, XV, 47).

#### *The forms. — Style.*

This little carving (H. 0,29 m.) is steeped in the spirit of the great contemporary sculpture.<sup>4</sup> It is ascensional; it raises the gaze gradually, it gives the soul entrance into peace through hope.

<sup>1</sup> According to E. MOLINIER's hypothesis in *Monuments et mémoires de la Fondation Piot*, t. III, p. 121, Nicodemus, St. John, perhaps others, would have figured in the ivory which formed part of a retable.

<sup>2</sup> Our Lady is there, daughter of Eve, a simple woman, suffering with her Son for love of us. Thetis is absent from the "Vase François." What good could her presence do, she who was powerless against Destiny? However, in canto XXIV of the *Odyssey*, v. 47, Homer makes her come up from the ocean with the immortal goddesses to receive her son's body, but that does not console Achilles at all in the sad life in the hereafter. Cf. *Odyssey*, XI, 488 et seq. and, *supra*, M. A. SEVERYNS, *o. c.*, p. 94, points out the variant readings of Homer in the recollections of the mythological and heroic legends and finds the cause in the actual character of his poetry.

<sup>3</sup> The theme of Our Lady's swoon is posterior to the XIII century. It is not in the gospel, it comes from the Mystery Plays. Compare the *Descent from the Cross* of ROGER VAN DER WEYDEN at the Escorial.

<sup>4</sup> Cf. *Lumen Vitae*, vol. VI (1951), p. 475, 3b.

The two statuettes which compose it are set on two blocks of ivory, indented to represent the earth. Faithful to its ascending aesthetic qualities, both are further enriched by true psychological observation.

St. John says that the mother of Jesus was standing (JOHN, XIX, 25) and, with the gospel, the stanzas of the *Stabat Mater* perpetuate this testimony in our liturgy. The stability of the forms, the lengthening of the body, quite straight, suggest this attitude. The heavy material of the long robe makes a solid base of numerous folds.<sup>1</sup> Those of the mantle, more ample, add a light weight and volume to the falling draperies. They help the effect of stability but their meaning is different again: their material is delicate, like the heart and gestures of the Lady of Sorrows. First of all observe her distinction, as that of a great lady<sup>2</sup> holding up a fold of the mantle between her left arm and her breast.

The gesture is so natural that there is no trace of coquetry in it. It is still more justified by the general aesthetics of the work; there is a double ascending movement: it takes the lines of the mantle from below and starts the oblique which unites the two statuettes above. In the middle of this oblique line, horizontally placed masses invite us to pious contemplation of the Blessed Virgin's compassion.

The depth of the feeling is in proportion to the simplicity of method: the head is slightly bowed; the features are hardly strained, "only a slight contraction of the eye, a fold in the forehead."<sup>3</sup> It is as though Christ's hand is without weight as it is raised lovingly up for the Mother's kiss. Mary, with her left hand, holds the drooping arm firmly, but, as though this firmness seems to her to be a lack of respect and tenderness, she softens it and gloves her fingers with the mantle. Evoked by the firmer gesture, the ascending effect is remarkable here by the more vigorous accents of shades and lights in the draperies.

There is a transition to the forms of the righthand statuette. Here is revealed another sorrow and another veneration — a man's sorrow and veneration. Joseph bears the Body of the Lord as boldly as when he went to ask it of Pilate: '*audacter introivit ad Pilatum*' (Mark, XV, 43). If it is natural that his figure should be bent under

<sup>1</sup> A break in the ivory has unfortunately mutilated the effect of these folds which are however quite visible.

<sup>2</sup> On the name of Myriam, princess, given to Our Lady, cf. M. LAGRANGE, O. P., *Évangile selon saint Luc*, p. 28, ad 27.

<sup>3</sup> Cf. R. KOECHLIN, *Les ivoires gothiques français*, t. I, p. 60, Paris, 1924.

the weight, that he should have rolled his mantle up round his waist, the artist has nevertheless safeguarded the aesthetic values. They are still those of the gothic ascensional movement, but elaborated to express virile and active compassion. The action is enclosed in the movement which springs from the lifted right heel, following the folds of the robe, the knot of the mantle round the waist, the finer folds of the garment encircling Jesus' loins, the fine curve of his Body. Our gaze is thus raised beyond mourning, to the Heaven opened by the death of the One who has just died, and there our soul finds Hope.

How beautiful is He who has just died ! More anxious for truth of soul and piety than for material exactness, the artist has here again surpassed realism. There is no corpse-like rigidity, nor anatomical accuracy ; the hair does not fall on one side but, very fine and supple, its waves surround the head and go upward. There is no trace of any suffering. The face rests on the drooping arm and on the shoulder of the bearer, the lids are lowered, all the lines relaxed. Jesus in death is full of divine peace.

In the ' Vase François, ' the face of the dead Achilles is hidden from us. If we want Grecian peace we must look for it in the *Doryphorus* of Polyclethus, p. e. Comparison is possible and called for. If we wish to avoid the reproach of having praised the ivory worker of the XIII century too highly, we must contrast a masterpiece of the great century of Grecian art. We refer the reader to the analysis of the work which we give in our book (chapter II). " The face depicts mastery of self, ease, and the harmony impressed on souls and bodies by the spiritual practice of sport idealized by religion ; it attains an expression of noble serenity. " A serenity which man has desired for himself, an ideal beauty created by the spirit, never attained in real life. <sup>1</sup> It is the sign of the greatness of his dream and his genius, but also of his powerlessness when, left to himself alone, he would make heaven on earth otherwise than in a work of art. <sup>2</sup>

The work of the gothic craftsman reveals to us a divine and real splendour ; the Christian, following Christ's example, — *christianus alter Christus* — submissive to the will of the Father, is by His grace lovingly fashioned, through labour, suffering, agony, death, to a transfiguration.

The face of the dead Christ on Joseph of Arimathea's shoulder is the unforgettable and consoling image of this truth.

<sup>1</sup> Cf. I. H. MARROU, *o. c.*, p. 77. The beautiful Charmides of Plato is only the idealization of genius, PLATO, *Charmide*, 1530.

<sup>2</sup> HEGEL, *Esthétique*, french translation, Paris, 1875, t. I, ch. II, par. I, 2<sup>o</sup>.



# The Evangelization of Latin America : Lights and Shades

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Recent census returns have shown that out of the 154,000,000 inhabitants of Latin America, more than 95 % declare themselves spontaneously to be Catholics. We are confronted with the indisputable fact of an enormous heterogeneous mass of baptized believers.

This is the result of a very definite historical process : the colonising powers, Spain and Portugal, introduced Catholicism, founded a culture and promulgated laws in perfect harmony with the principles of Christian philosophy. Side by side with abuses and defects one never fails to find a just legislation and elevated conception of life. Not only did the Catholic religion enjoy special prerogatives, but it was exclusive, and in the course of centuries, a homogeneous Christian society was firmly established. Catholicism was so deeply rooted in this society that neither revolutionary troubles, nor foreign influences, nor religious persecutions, nor even the abandoning of vast regions by the decimated clergy, and propaganda hostile to Catholicism, have succeeded in alienating the majority of the people from the Church.

Catholicism in Latin America today presents a picture as full of contrasts as the society in which it has its roots, and the position is so paradoxical that it is difficult to describe it objectively. The situation appears full of complications to anyone with European or North American preconceived ideas. The chief mistake of those

who have tried to decipher the puzzle has been that they have forgotten the religious history of the continent. There was a time of rupture with the political and religious past, and this crisis attained its height about the year 1826 ; the result has been an instability in all spheres which creates a permanent anomaly in the position of Latin American society. The graph representing it could be compared to a seismograph. At times tradition, represented by the conservative party, succeeds in keeping the social balance by making laws in conformity with the religious feeling of the majority ; on the other side the opposition, working under the flag of the French Revolution and enlightened despotism, proclaims liberty of conscience in the name of ' progress ' and liberalism, establishes laicism and restricts as far as it can the action of the Church. The latter, hindered in her work, despoiled of her goods, still preserves a greater or less influence on what might be called the middle classes and the country people. For this reason, and also for others, the priesthood ceases to attract, and the clergy who can be recruited suffer in intellectual and moral qualities owing to the lack of adequate training. The crisis in vocations was acute during the whole of the XIX century, and is still being felt in our own. At the present time, recruitment is the major preoccupation of the episcopate in Latin America.

In our day the position has been almost entirely transformed. The Church's juridical situation and influence have improved in a striking manner since the first European war. At the present time, there are no more than one or two governments in the whole of the continent which maintain a hostile attitude to Catholicism, and there are representatives of the Holy See in all our countries. The organic growth of the Church is more spectacular than perhaps at any moment in its history. While in the XIX century, 65 dioceses and 5 apostolic vicariates had been created, in the XXth, 144 new dioceses, 44 archdioceses, 31 apostolic vicariates, 34 prelatures, and 15 prefectures have arisen, a total of more than 268 ecclesiastical jurisdictions in the course of 50 years, there being 350 altogether.

There are 28,693 priests to care for the immense multitude of believers. The distribution of these priests partly corresponds to that of the population ; 60 % of the inhabitants live in the three countries of Brazil (32 %), Mexico (16 %) and the Argentine (11 %). Brazil has 7,450 priests for its population of 52,619,000, Mexico 4,921 for 26,332,000 and the Argentine 4,106 for 17,641,000. The average for the whole continent gives one priest for 5,336 people,

but in practice this proportion varies enormously from one country to another as a publication has recently shown.<sup>1</sup>

The problem with which we are occupied is based on the preceding considerations, and it is very necessary that we should attempt to elucidate the most debated question concerning Latin-American Catholicism — its quality. An indisputable fact which strikes the most superficial observer is the existence of this vast multitude calling itself Catholic (a third of world Catholicism) and which is, in fact, baptized and believing. The most outstanding feature of Latin American Catholicism is perhaps this very quality of bulk ; it is essentially ‘ mass Catholicism. ’ It is unnecessary to stress the fact that owing to the deplorable scarcity of clergy, it is impossible for religious instruction and practice to be satisfactory. The whole position is so peculiar and so different from anything in the history of the Church that any comparison with the past or present state of affairs in other parts of the world creates misunderstanding, which is fatal to even an approximate appraisal of what Christianity means in South America.

Neither religious instruction nor practice gives us a clear idea of Catholicism in the continent. In a recent pastoral letter, the Chilean episcopate have stated that only 10 % of those who call themselves Catholics in the census returns attend Sunday mass and fulfil their Easter duties, and the same may be said of the other countries. The laicism of the primary schools helps to increase ignorance of religion in many countries, and the Church is materially unable to instruct millions of the children. Moreover, when the State authorises religious teaching in the schools it happens, as in Chili or Panama, that the classes are practically empty.

And yet, all these countries are Catholic. We Latin Americans smile at a European who is scandalized at the scarcity of our priests or refuses to call us Catholics because we manifest our Faith in great processions or ‘ romerias ; ’ for it is precisely there that the odd and exceptional proof of the Catholicism of these ill-taught masses who are still full of faith is to be found. In all the Latin American countries, religion gives rise to periodic manifestations of mass Catholicism, such as could perhaps not be seen in any other country in the world. The International Eucharistic Congress at Buenos Ayres in 1934 was perhaps the greatest mass manifestation in religious history. Such assemblies have taken place in still greater strength and enthusiasm on the more recent occasions of Eucharistic and Marian congresses, in the capital cities or provincial towns,

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<sup>1</sup> J. Luzzi, *Nouvelle Revue Théologique*, June 1953, pp. 617-627.

with torchlight processions and midnight masses, chiefly attended by men. At the last Eucharistic Congress in Brazil, 80,000 men assisted at midnight mass in a town on the Amazon, Belém de Para ; they remained standing in torrential rain and received Holy Communion. The same crowds were to be seen in Chili, Peru, Bolivia, Ecuador, Colombia, Venezuela, Costa Rica, Salvador, Cuba and Mexico. These countries could have shown their religious faith in no better way, and on similar occasions (popular missions, Holy Week, retreats and pilgrimages) they approach the sacraments with an impressive fervour.

A typical case of this mass devotion is that of the parish of Uracania (Brazil) where a humble priest, Fr Antonio Pinto, attracted popular enthusiasm by extraordinary graces which he attributed to the Blessed Virgin. From all parts of Brazil immense crowds arrived, not only of the curious, as was shown by the figures published by the bishopric revealing that 50,000 adult first communions took place in one quarter. In all our countries, the passage of the statue of Our Lady of Fatima or the visit of the Holy Cross of Jerusalem have been the occasion for a similar popular movement and have produced extraordinary spiritual results. We will say nothing of the numerous traditional festivals, such as the daily pilgrimages to the sanctuary of Our Lady of Guadalupe (200,000 workmen and 25,000 students), the procession of the Christ of the Miracles at Lima, of the Divine Saviour at San Salvador, the Corpus Christi procession at Montevideo, to mention only a few among many.

Besides these manifestations, it is possible to collect facts of a pessimistic nature and terrifying statistics, such as the lack of clergy which makes any thorough culture and instruction impossible, and which obviously has a repercussion on the quality of religion. It is not therefore to be wondered at that foreign observers are puzzled at the situation, which is aggravated by other complex factors. Christopher Dawson writes, " In Latin America there is so much lost ground to be regained that one cannot see any immediate hope of its Catholicism playing a leading part in the Catholic world comparable to that exercised by the Catholic minority in the States. " And yet I believe that the significance of this Catholicism has not been sufficiently reflected upon. It must be realized that it pervades practically the whole of society, that the constitutions of the States are either Catholic or recognize the rights of the Church, that all, except Mexico, have representatives at the Vatican, that their rulers are Catholic or respect the Faith, and there is no candidate for the presidency who does not.



find that he has to court favour by affirming his regard for the religious belief of the majority. It should not be forgotten either that the Latin American bloc carries weight in world politics today.

The chief obstacle, therefore, to the evangelization of Latin America is the disproportion between the number of the faithful and their priests. How is the Faith preserved in these immense tracts of land never, or scarcely ever, visited by a priest? More than 60 % of the population is rural. The Faith remains alive in the country districts thanks to the traditional piety, devotion to the Blessed Virgin, the recitation of the rosary, which is a permanent religious lesson, and to the catechism teaching given by parents and rural schoolmasters.

There is no doubt that the most efficacious catechetical method for South America would be *mass instruction*. At the time of the Spanish Conquest, the first missionaries traversed enormous territories, giving instruction on the fundamental truths of the Faith and baptizing before passing on to other countries. This is rather what is being done now.

The *rural missions* given by the secular clergy and religious of various orders are another means of preserving the Faith in our countries; perhaps the best organized work of this kind is the *Centre for Rural Missions* in the Argentine. During the holidays numerous priests of the various religious orders have since 1946 travelled over the south of the country, together with a number of nuns from several communities. They have visited 2,238 places in 17,000 days, given more than 100,000 religious lessons, baptized 70,000 persons, 22,000 natives among them. At Chili, the *Apostolic Centre*, which undertakes rural missions, has been functioning for some years. They have organized 2,739 missions in 10 years.

*Catechetical Schools* are established in numerous dioceses; at Santiago in Chili, for instance, the Catechetical School trains excellent women teachers for giving religious instruction in the government centres, and the same thing is being done at Bogota, Quito, San José de Costa Rica and several Brazilian towns. One of the largest catechetical centres in the world is in Mexico. The St. Francis Xavier Catechists have founded about 200 centres in the capital and its environs where more than 2,000 catechists teach over 50,000 children. In several countries, religious congregations which specialise in teaching the catechism and in helping rural missions have been founded. The Missionaries of the Church, a women's congregation founded at Oruro (Bolivia) in 1925, give missions in the workshops, prisons, barracks and country districts. The Mis-

sionary Sisters of Christ the King, founded in Nicaragua, are carrying out a truly admirable religious apostolate among the masses. The same can be said of the Daughters of Mary Immaculate, founded at Medellin by Mother Laura Montoya, whose work extends to the forests of Colombia, Ecuador and Venezuela. In the same town of Medellin, are the Eucharistic Schools, which the recent catechetical congress at Boston held up as a model. There are numerous examples of similar works; moreover, Catholic Action and the Marian congregations, the Children of Mary and the pupils of the Catholic schools carry out an enormous work of catechising in all the principal towns.

The *wireless apostolate* deserves a special mention. In Brazil there is an organization broadcasting religious instruction, directep by laymen, which has been very successful. Similar stations at Panama, Costa Rica, Venezuela and Ecuador are engaged in extensive catechetical work among the masses. But the most original is certainly that of the Radiophonic Schools at Sutatenza in Colombia. This work was started four years ago by a young village curate, Fr. Joaquin Salcedo. He conceived a method for reaching the inhabitants of the country districts by means of wireless battery sets installed in peasants' houses, thus transforming them into schools for basic education as well as strong catechetical centres. There are now in Colombia more than 5,000 country schools and more than 200,000 pupils. At Montevideo, the archbishop, Mgr Antonio Maria Barbieri, broadcasts a catechism lesson every week.

The *Spiritual Exercises* practised throughout the continent are another means of preserving the Faith. Modern methods have been invented for the apostolate in the large towns, such as 'Come and See' at Buenos Ayres and the motorised chapels of Santiago in Chili.

The popular *Catholic Press* publishes catechisms and catechetical pamphlets, and the liturgical movement has also spread in many countries. The Mexican Good Press publishes each month millions of papers and magazines of popular instruction, and it is not the only one.

We think that in these few details we have given a general idea of the lights and shades of the evangelization of Latin America. On a later occasion we will study the missionary aspect of the Catholicism of our land. Latin American Catholicism will not play the leading part in the world that some hope, but in the heart of the continent itself there is no institution which is more influential nor more respected than the Church. In spite of all its defects and weaknesses, our country's Catholicism is not dormant and it is certain that God is not dead in Latin America!

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INTERNATIONAL  
SURVEY





# I. FACTS

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## AMERICA

### *International Organizations.*

***The Fifth Interamerican Congress of Catholic Education, C. I. E. C.*** (Havana, 4-12 January, 1954). — The Fifth Interamerican Congress chose as the subject of doctrinal exposition and study, *the selection, training and qualifications of the Christian teacher in education*: a subject of prime importance for the whole of Catholic education in the American continent, and especially in Latin America.

The interamerican organization of general congresses for Catholic education held its first meetings at Bogota in 1945. The following year, Buenos Ayres opened its gates to receive it. The subject was then *Education and its organizing and legislative problems*.<sup>1</sup> At La Paz in 1948, the subject was *Education and its different milieux*.<sup>2</sup> Finally, two years ago, the Fourth congress took place at Rio de Janeiro and examined the various aspects of the *integral formation of the adolescent*.<sup>3</sup>

The Fifth Congress in Cuba attracted a large and instructed public by reason of the interest and topicality of its subject, which was concerned with the choice and preparation of the Christian teacher in the primary or secondary schools as well as for the universities. There were two hundred foreign delegates from almost all the countries of the two Americas. Colombia (where the first congress was held) was represented by 60 delegates, several bishops being among them. At the head of the Brazilian delegation was His Lordship Bishop of Ilheus. Chili sent 8 delegates, Mexico 15, Venezuela 10, etc. From the United States came the bishop auxiliary of Dubuque (Iowa) and five delegates. Canada was represented by Mgr Parent from Laval University and other priests.

The great hall of the *Colegio de Belén* formed a magnificent setting. The Jesuit college is celebrating its centenary this year.

Special teams from the I. B. M., formed by a group of students from the

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<sup>1</sup> See *Lumen Vitae*, I (1946), pp. 753-775.

<sup>2</sup> *Ibid.*, IV (1949), pp. 161-178.

<sup>3</sup> *Ibid.*, VI (1951), pp. 765-770.

Institute of Languages at Georgetown University (U. S. A.), were installed to furnish simultaneous translations in English and Portuguese.

Some of the chief points of the congress were summed up clearly in the final speech by His Eminence the Cardinal archbishop of Havana, from which the following are extracts :

" I am at one with you in your desire to obtain legal recognition for the teaching staffs... We count on the good sense and comprehension of all our governments to find an adequate solution to the problem... and we hope that, in their democratic spirit, they will admit the validity of the degrees conferred by other nations, as well as the equivalent value of civil degrees and those conferred by the Church (a problem which has been raised in the recent concordats)... Recognition, therefore, of the free and assimilated normal schools, as they exist in 70% of the countries in our continent. Facilities should be granted for the revalidation of foreign degrees, seeing that culture has no frontiers. When it is realized that in Cuba only there is an urgent need of teachers for more than 500.000 children ; when it is realized that Latin America has the task of training teachers for the rural and urban education of 20 millions of children ; when it is realized that the cultural standard of 100 millions of adults is to be raised, why should we not open our arms to all the teachers who come to our aid ? That one only who brings division with him, who systematically undermines the Catholic unity of Latin America, who brings in his wallet the mark of materialism and communism intended for the destruction of the very foundations of our Christian and democratic civilization, he alone is to be excluded !

We have also studied the problem of the teacher in the schools run by religious. With a spirit of profound social justice, it has been decided to equalize the salaries, allocations and pensions. I applaud the Christian sentiment behind such resolutions... But the charges of this social justice ought to be borne by society as a whole, by the social classes, municipal and national administrations, by civic and family associations.

The teacher is at the child's service. The duty of cooperating in the carrying out of the proposed measures therefore falls in part on the child, that is to say, on his parents. The teacher is at the service of the local and national community, so that it is normal (and is the case in those nations where the principles of Christian social justice are the norms of the law) that the local authorities and the governments should contribute to the compensation money boxes and that the economic atmosphere of the nation would allow of these measures of social justice. The just salary, the family allowances, allocations for retirement and pensions can only be ensured by funds to which the institutions, the beneficiaries and the public authorities all contribute. "

The work of the congress was carried on by *six committees*, whose resolutions were collected and brilliantly commented upon by Fr. Plaza of Venezuela during the closing session. The subjects under review were :

1. The ideal teacher and his qualifications as regards character. — Selection of the personnel.
2. The training of the pre-school teacher, schoolmasters and college professors.
3. The philosophical training of the teacher.
4. The technico-pedagogic equipment of the teacher.
5. The specialized training of the teacher of religion.
6. The need for official degrees and the creation of Catholic training centres corresponding to them.

By reason of their especial importance, we will give the conclusions of the 5th committee in full : *The doctrinal and pedagogical training of the religious teacher.*

*Considerations :*

1. That as much and more ought to be required of the religious teacher as of others.
2. That religion is a subject which ought to be made attractive and also ought to exercise a profound and durable influence.
3. That religious and moral instruction, according to canon law (art. 1372,1), ought to occupy the first place in education from earliest infancy.
4. That religion, more than any other subject, is attacked at the present day ; especially by relativist naturalism, communism and certain protestant sects.

*Conclusions :*

1. The religious teacher should realize that he is the Church's delegate and witness in the schools and colleges ; that he has truly received a mission from Christ through his Ordinary or superior.
2. An excellent religious teacher can only be one who lives by grace and a supernatural love for his pupils, providing them with a model for their lives and an example of true knowledge.
3. We consider it to be indispensable that the moral, intellectual and supernatural formation of the religious teacher should be so profound that it has made of him a professional in his subject, not one who merely seeks to popularize it.
4. A good religious teacher must necessarily prepare himself by a careful study of the following subjects : dogmatic theology, moral theology, Holy Scripture, apologetics, the history of the Church, liturgy, asceticism, pedagogy, psychology, and a mastery of the pupils' own language, all being imbued with the double spirit of wisdom and apostolic zeal.
5. The religious teacher must find out the best methods by which, in his teaching, the gospel can be made known and diffused among his pupils and looked upon as the foundation of Christian education.
6. The religious teacher must be well acquainted with modern pedagogical doctrine and experiments, so as to make use of the best in his teaching.
7. Religious congregations ought to ensure the pedagogical training of their teachers.
8. The C. I. E. C. will further by all the means in its power the technical training of religious teachers, with the help of the Catholic universities, the normal schools and the Institutes for higher religious culture which confer a status, recognised not only by the Church but by the State.
9. We encourage and recommend the periodical organization of circles or weeks of study of catechesis and religious pedagogy, as well as summer schools and exhibitions of catechistic material.
10. It is fundamental for the development of the religious life of the girls in the Catholic schools that special courses should be given to nuns so that they may know the problems of their pupils of today.
11. We think it opportune to urge that religious classes in schools should be inspected.
12. We earnestly recommend that there should be in all the normal schools, universities, seminaries, training schools, etc., teaching on Christian social doctrine.

*Appendix on cinematographic training.*

1. We, Christian teachers, concerned with the problems which the cinema presents to our professional conscience, will try to acquire the cinematographic culture which we would like to pass on to our pupils.
2. In each teaching centre, a person responsible for cinematographic education will be named. This education will consist in teaching the cinema goers to recognize and appreciate the ethical, aesthetic and technical values of the films. The teachers will be given opportunities of visiting the cinemas and informing themselves on the subject, according to the regulations of each diocese and religious house. It is taken for granted that the measures necessary for the safeguarding of morals will be taken.
3. In each country the Federation of Catholic Schools will try to start students' cinema clubs.

Gustave AMIGÓ, S. J., *Havana.*

*Mexico.*

**The National Catechetical Seminary.** — Founded in consequence of the second national catechetical week organized in Mexico, the Seminary held its first meeting in February 1950. It is one of the technical organizations of the Central Committee of Religious Instruction which is itself one of the cells of direction of Mexican Catholic Action. The Seminary is composed of twelve members delegated from the various dioceses and archdioceses of the Republic. It also has a number of diocesan correspondents who are not represented in the Seminary. Its aim is to give a new impetus to the catechetical pedagogy of the nation. The Seminary has taken an active part in the organization and realization of various catechetical diocesan congresses and it is largely owing to its efforts that the third national catechism week, held at Morelia in the spring of 1952 was so successful.

The Seminary has already drawn up syllabuses for catechism for the three kindergarten years (3 to 6) and the six years of primary education. Its activities are based on six catechetical pedagogical principles : 1 To place religious instruction in an integral scheme. 2 To aim at supernatural development in the catechetical education. 3 To arouse the interest indispensable to all learning. 4 To adapt the method to the psychology of the subject. The method ought to be intuitive, inductive in the beginning, and especially active. 5 To organize catechesis. This should be directed towards the constitution of real schools for catechism. 6 The atmosphere and environment ought to be favourable to religious education.

All those who, in Mexico, devote themselves to religious instruction hope great things from the national catechetical Seminary. It is indeed a step forward in the coordination and unification of religious education according to the needs of Mexican psychology.

Antonio RAMIREZ GUIDO, *Morelia.*

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## EUROPE

### *Denmark.*

**Protestant mentality and religious life.** — The majority of the people are baptized in their national Church. They are confirmed, married and buried there. Many go to church at Christmas, but apart from that it is very difficult to say anything about their religious life. It presents a multicoloured picture and problems and difficulties exist which are unknown in Catholic countries. Only one to two per cent of the young people are regular church goers, but that does not necessarily signify any absolute dechristianization : the Dane is very self-conscious about religious matters and does not talk about religion. No doubt many “ go into their chambers to pray ” and the Danish hymns, learnt at school and sung in many homes, still play a great part in their lives. But it is difficult to know whether there is much essential religious conviction — religion for the love of God, not for one's own sake.

Why don't people go to church ? Because the Church does not answer their problems. And yet it has created them, for they are the result of the Protestant mentality. The people have to stand alone in the face of all interior difficulties with no reality to depend on outside themselves, and they feel their impotence so acutely that they re-act with neuroses, suicides and divorces, for they desire a solution ardently and have a desperate fear of being alone in their own private hells. But when the evangelical solution, that power is perfected in infirmity, is presented to them, they revolt, *either* because they will not accept their infirmity, because they are told that man alone is the supreme reality and all religion is escapism, *or* because they dare not accept the other point, that power is *perfected* — that power will act in them and effect their holiness *in* infirmity — they will not see victory in their own painful defeat. The synthesis *is* painful and the path narrow, but it is the only one.

All the time men long for redemption and seek it everywhere, by trying to escape from reality or to make reality lyrical as young poets do. They are seeking as never before, but do not wish to find, for certainty is looked upon as defeat and stagnation : there must be other possibilities — “ We must be objective. ”

**Catholic mentality and activity.** — 1. *Renewal of religious life.* — These are the surroundings in which the Danish Catholic is living today, with the consciousness that it is of no use being in the Church as a bearer of the Truth if he is not able to convey it to his neighbour in the world. He

must go from union with Our Lord in the Eucharistic mystery out into the world as bearer of His Body and Blood given for all.

Our duty is even more imperative now that the Danish Vicariate has been raised to the rank of a bishopric. Since Whitsunday 1953 Denmark has been constituted a real Church with bishops, for Pope Pius XII considered that the Danish Catholic community had come so far in its knowledge of the Faith and will to live it that the time had arrived for it to be autonomous, responsible for the existence of the Faith and salvation of souls in Denmark. Now Christ has in truth stepped into their midst as shepherd, and it is their task to become one fold under one shepherd.

This is the new spirit which is springing up in Denmark. It may be the second flowering of the seed of Faith sown more than a thousand years ago by nameless missionaries in this northern land.

This time, however, the flowering is not being expressed in buildings, fine churches, those ecclesiastical estates and rich benefices which so provoked the greed of the ' Reformation , ' but in the hearts and minds of young men and women, the Danish youth who find in the Faith of Christ a way of peace in a terror-stricken world.

2. *The Youth Camp at Om.* — On the lovely, sunswept island of Om, young voices are heard in 1953 — not far from a ruined Cistercian abbey — lifted in laughter and song, and the liturgical prayer of the Church. Young backs are bent over shovels, hammers and saws, digging foundations and building a meeting place for all Danish Catholic youth. Young eyes pore over books of theology and Scripture, for postwar Danish Catholics are thirsty for knowledge of God, eager for intellectual understanding. Young voices are raised in earnest discussion, young minds are enlightened, young hearts strengthened for the spiritual battle that follows inevitably when they return to workaday lives in the secularist world.

The idea of a youth camp at Om was first expressed at a meeting of young Danish Catholics on the ruins of the ancient monastery on the 13th July, 1948.

An abbey had been founded in Vitskol, Jutland, in 1066, two centuries after the conversion of Denmark to Christianity. Moved to the island of Om after land had been obtained miraculously, the whiteclad Cistercian monks succeeded each other in praying for the conversion of Denmark and they ' went about doing good ' until the Reformation came to their land and persecution began.

Now only the foundations remain. It was there, some 400 years later, not long after the close of World War II, that the Danish Catholic youth met in the ruins, the memory of Nazi occupation still fresh in their minds, some of them veterans of the Resistance, and decided to " revive the spirit and ideals of 400 years ago, " and make it a centre for Danish Catholic youth.

Money was obtained to purchase land not far from the former monastery and by the close of summer, funds were raised to purchase a refugee camp left from German occupation times. The Holy Sacrifice of the Mass was offered once more on Om, fervent prayers were said, and the Catholic youth of the neighbouring towns came down every weekend to build, dig, pray, laugh

and live in the spirit of Christ, to form new friendships in living and working for God.

3. *Easter retreats.* — Easter retreats have been a great event at Om every year since the opening on Easter Sunday 1949. In addition, there are frequent summer camps. Every day is full, Mass is offered each morning, classes are held, four or five a day. Discussions are held round the fire in the evenings. From noon to three o'clock silence is observed and during those hours the chapel is usually full. The young men and women do all the cooking and cleaning, learning to sanctify their work. Many young Catholics find their way back to the Church at Om, and many experience their "second conversion."

Torchlight processions are made to the old abbey ruins. The young Danish Catholics remember the old monks and hear tales of their heroism and hardships; they recite the Apostles' Creed together, and pray for the conversion of their land.

4. *Other signs of revival.* — Since 1949 a yearly pilgrimage takes place to the Benedictine convent of 'Aasebakken,' north of Copenhagen. The pilgrims leave Copenhagen by train at 8 o'clock, but walk for the last 8 km saying their rosaries and singing hymns in honour of "Our Lady of Aasebakken." At the convent, His Lordship Bishop Suhr celebrates Mass and later in the day there is Benediction. There are two other places of pilgrimage, 'Haraldsted' on Seeland and one at 'Fyn.'

The Sisters of St. Lioba are doing very useful work in social welfare; they have a bureau where people in need or difficulties come for help; they organize yearly camps for mothers, where religious, educational and pedagogical problems are discussed. The Sisters also have a hostel in which 17 girl students find hospitality during their years at college and can live in good Catholic surroundings, in contrast to the very secular atmosphere of the university.

At the same convent several retreats have been preached for Catholics as well as non Catholics, all being well attended.

In 1951 a very important congress of catechists was held at Copenhagen. Books and educational material had been collected from abroad, lectures were given by different priests and religious, and the result has been that several children's prayer books have been published, and a Bible history is under way.

In 1952 a Catholic evening school was started, and it was able to obtain State assistance owing to its excellence and the qualifications of its teachers.

Again in 1952, the first Ordination was celebrated in Denmark since the Reformation, that of a young Danish priest, Paul d'Auchamp, after 6 years of study in the U. S. A. That same year, a Hungarian priest was ordained in Copenhagen.

In this month of January 1954 the library and centre for Catholic information known as the 'Niels Steensen Bibliotek' was opened in Copenhagen. It is called after the famous Danish scientist who was converted to Catholi-

cism and later became a bishop. *Lumen Vitae* has given an account of it in its International Chronicle.<sup>1</sup>

The Danish priest and author, Peter Schindler has published his memoirs. Born and brought up in a good Danish Protestant family, when he grew up he left his parents' church to become a Catholic, and later a priest. His memoirs have been widely read and commented on, and have most certainly had a great influence in breaking down some of the prejudices against the Catholic Church. The many broadcasts given over the wireless by Father Schindler and other priests as well as lay men on Catholic subjects, and many films, such as "The Song of Bernadette," "Don Camillo," "St. Vincent de Paul," have all had their share in introducing Catholic thought to the forum of public opinion.

Marie-Louise D'AUCHAMP, *Copenhagen.*

### **France.**

**A Biblical exhibition : « The design of God in history ».** — The progress of religious teaching in the schools, in the direction of a deeper understanding and spiritual development, is being gradually realized as regards catechetics and the liturgy. This effort can only be fully efficacious if there is a corresponding *Biblical revival*. Do not the catechism and liturgy draw from the Bible a large part of their teaching, prayers and symbolism ? It is only by having recourse to the Holy Scriptures that they can be understood and appreciated.

It is with this aim in view that the "Centre de documentation biblique" at Lille has, during the whole of January, been holding a biblical exhibition. The subject was "The design of God in history," and the public was given a rapid and striking overall view of it. The Christian laity, secondary school pupils and especially their teachers had an exceptional chance of understanding the general meaning of the Bible.

The exhibition was displayed in thirty screens of from 3 to 5 sq. metres, variously decorated, on which were shown in relief geographical plans, photographs of palestinian scenes, archeological documents, and artistic representations, all being emphasized and explained by short inscriptions. Each screen gave a representation of one of the periods in the *history of the people of God en route*, recalling in a cursory manner the temporal characteristics of time, place and chief events.

At the entrance of the exhibition an introductory picture and the voice of a commentator through a loudspeaker invited visitors to look more with

<sup>1</sup> *Lumen Vitae*, VIII (1953), IV, pp. 701-702. Those who desire to help us make the Church and the Truth better known in Denmark, can do so in furthering the work of the Niels Steensen Bibliotek, by gifts of books or money, to be sent to the writer, c/o St. Angars Boghandel, Bredgade 67, Copenhagen. We thank them warmly in advance.



the eyes of faith and love than with those of the body. " You who are following the course of the centuries and civilizations, do not stop at details... Listen to the beating of men's hearts, their doubts and anxieties, their sufferings and despair, and also... their hopes ! Look beyond all that and in this temporal history you will find the presence of God, the work of the spiritual salvation of humanity. "

Explanations given on the soundband of a magnetophone and broadcast through loudspeakers, had a background of harmonious and suitable music. Sometimes the speaker gave place to the chanting of a psalm, executed after the melodies of Fr. Gélinau and expressing either the greatness of God or His eternal mercy, either the cry of a sinner from the depths of his misery or the song of the Hebrews on their return from exile, and their hope in the coming of the Saviour. At another time, the spiritual meaning would be expressed by a Bach choral or the heartrending appeals of the Jews prisoners at Auschwitz or a Mozart cantata, a Christmas carol or the alleluias of Liszt.

The directors of the exhibition, Canon Renard, president of the diocesan committee for biblical work and M. l'Abbé Decroix, secretary to the committee, emphasized at certain moments with discreet and uplifting commentaries the striking points in the Sacred History and pointed out the meaning of some of the events.

One of the essential characteristics of this biblical exhibition was to emphasize the *actuality* of the biblical message. We speak of " the Bible " and we think of " a very old book dealing with very faroff things. " It is, but this very old book is ever young, for it has *the* answer to an ageless question : the *search for happiness*. The illustration of the events of old has its counterpart very often in the world of today ; the search for happiness and joy, sins and crimes, catastrophes and mourning, hopes for peace and its restoration, temporal buildings and the satisfaction that man finds in them, prophetic threats over evil consolations, wars, ruins, devastations, deportations, the necessary purifications, God's spiritual views for His people and man so slow to understand and so rebellious at rising to the heights of his destiny. In this way the Bible becomes a living book, the book of the *Good News*, which tells us how God created us through love and for our happiness, and how, in spite of our faults, our attachments to earthly things, God leads us by successive purifications along the road of true happiness.

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The scheme of the exhibition was as follows :

*Introduction : The Good News : God has created us for everlasting happiness.*

1. God speaks to us in His creation ; everything is made by Him ; everything is made for us.
2. But then why is there suffering and death ? — The human drama remains incomprehensible if one does not see that it is linked to the drama of sin, original sin and our own. " From the depths, I cry unto You O Lord. "
3. In order to rescue us, God must intervene. Will He do so ? Yes, He sends us a message of hope : " Comfort ye, comfort ye, my people " said God.

4. The Bible tells the history of the salvation accomplished by God throughout the centuries, the history of the covenant : " You will be My people and I will be your God. "

*1st Period : A history full of symbolism : from Abraham to Solomon.* — The covenant with God becomes incarnate and grows with the *temporal* development of Israel.

1. God chooses a *race* for himself in Abraham.
2. Moses organizes the *people* of God with his gentle and strong hand.
3. The judges, through crises and wars, install Israel in the Promised *Land*.
4. Saul, David and Solomon ensure the *royal* triumph and *majesty*.
5. God resides in the midst of His people in the *Holy Temple*.

Israel has reached the heights, its triumph is that of God Himself ; the promises of Sinai are realized. Why look further ?

But is this earthly and material kingdom good enough for God ? In reality it is imperfect and temporary ; it is only the shadow of God's plan : " for all that was a symbol. "

*2nd Period : The drama of the faithful people and the promise of future salvation : From Solomon to the Exile :* The temporal kingdom is destroyed but the covenant has not changed ; it advances through purification towards a more spiritual kingdom.

1. The faults of the unfaithful people ; social injustice, vice, taste for pleasure, worship of idols, lust for power, pride, jealousy, cruelty ; are these not our sins ?
2. The prophetic threats : all will be crushed in the clash between colossal empires !
3. Purification by suffering : evacuation, devastations, deportations, bombardments, ruins and misery — God's reign on earth is destroyed !
4. In exile : the promise of the new covenant. God's views for Israel go much higher than a temporal kingdom ! This earthly devastation should reveal another greatness to the faithful : an eternal kingdom.

*3rd Period : Awaiting the new covenant. From the exile to the death of Jesus.* — God tries to make His people more spiritually minded, but the drama of Israel is that they are always expecting His earthly kingdom. How difficult it is for man to understand and to rise to the height of his destiny !

1. Judaism. The Jews, returned from exile, rebuild their temple, reorganize their religious life, reestablish and enrich their law, rebuild their walls. But they still understand the messianic promises in a mundane and human manner !
2. The expectation of salvation ; from the last prophet to John the Baptist. The threat of hellenism and paganism looms over Judea : the heroism of the resistance saves Israel, and its soul grows stronger and is purified.
3. A voice cries in the desert : " Do penance, for the kingdom of God is at hand ! "
4. The Good News is announced to the poor ; God speaks to us by His Son. A Carpenter travels about the country, preaching and working miracles. Rumours, enthusiasm ! Can this be the Messiah ? The Scriptures are fulfilled ; God is bringing salvation and happiness to men.
5. The opposition of the great forces Jesus to flee. The crowds are disappointed and fall away. Jesus concentrates on the training of His apostles and from that time on " He began to teach them that the Messiah must suffer before entering His glory. "
6. Christ had to suffer ; this is accomplished by the Last Supper and death. Jesus

has done nothing for the temporal success of the Kingdom of God, all is consummated, ended.

7. But by His resurrection, Jesus enters into His glory. And in Jesus, mankind is resurrected and becomes the child of God through Jesus in the *new covenant*.

*4th Period: The time of expectation; from the Ascension to the visions of the Apocalypse.* — Salvation is accomplished, but the history of man is not finished, that of the Church is beginning.

1. "You will be My witnesses:" the apostles have a final vision of Jesus, who sends them forth to preach. Filled with the Holy Spirit, they announce the Good News.

2. The gospel taken to the nations: Paul travels over the Roman world. In response to the anxious quest of the time, he brings the only true hope: the mystery of Christ, dead and risen again.

3. The witness of blood: the era of the martyrs begins, that of the first centuries, but also of our own times: "Their blood is the seed of the Church."

4. The Apocalypse is the mysterious book of the Church journeying towards a new age. It shows us, on the lower plane, the faith of the faithful engaged in the fight against the powers of darkness; and, on the higher, the triumph of the martyrs round the throne of the Lamb. The Church in the world is the hope of the celestial City.

*Conclusion.* — 1. The Good News has come down to us in a book which is read, studied, meditated upon, copied and recopied and printed more than any other. It has been transmitted to us with care from age to age in the Bible.

2. But more than a book for the learned, it is the book of our life and the praise of God. It continues to preach the word of the Lord to us.

The Biblical exhibition at Lille, specially produced for Christian teachers, educated laymen, the older pupils of the Catholic secondary schools, has attracted a very large public. Children of all ages from government and private schools, scouts, sodalities; pupils from the Protestant Sunday Schools, and among the adults, clergymen, Jews, working men, have come, all entranced by the interest of the story and bathed in the religious atmosphere. They have, in an hour, learnt in this exceptional setting more than they have ever found in books.

Albert DRÈZE, S. J., *Brussels*.

*The Story of the « Formation Chrétienne des Tout-Petits » (F. C. T. P.).* — As I have been asked to give the broad lines of the "story" of the F. C. T. P., I will put down the different stages of the undertaking as it evolved:

3. THE DIFFERENT WAYS IN WHICH THE F. C. T. P. HAS EVOLVED. —  
a) *The part which it plays with regard to infants:* Originally, the only aim was to take charge of infants from the age of four and up to the time when they were bound to go to the catechism class. The infants in question were those belonging to dechristianized families who had had them baptized but



who had never thought of giving them the rudiments of religious training which the family imparts in the normal way.

These children are collected in small groups and put under the care of persons trained for the task ; each being responsible for ten, or at the most fifteen, infants. Each child is attended to personally. A real task of substitution (only too necessary) is involved. At about his sixth year, the infant's attention is directed to the sacraments ; the one responsible for him leads him gradually to the sacrament of Penance and prepares him for his first communion, then escorts him through his sacramental life as though he were her own child. Herein lies the importance of finding someone in the same district as the child's home to take charge of him ; someone who sees him not only on Thursdays, the day for the group's meeting, but who meets him in the street and who can wait for him as he comes out of school in order (with the parents' consent) to take him to Mass, and to the church for confession when the time comes.

From being a parochial undertaking, this work very quickly became diocesan (in Paris). Then since 1933 it has been a snowball, winning diocese after diocese, proving that there is an urgent and general need for this kind of organization.

Since 1937 the major seminaries have called upon the F. C. T. P. to give special talks to the future priests.

We were, and are still being, asked for by priests in active work at the times of pastoral retreats and also in the mother-houses of teaching Congregations of women. On several occasions meetings have been held in Paris at which certain points in connection with the instruction of the children have been discussed by theologians and psychologists.

From the very beginning, training classes have been asked for in the different dioceses, and even abroad, classes for the purpose of training teachers in private schools, persons (' soulmothers ' as they were then called) who had the care of infants in the government schools ; and also the pupils in domestic science schools, the mothers of tomorrow.

In 1946 Cardinal Suhard asked the secondary schools to put their elder pupils at the disposal of the parishes to teach the catechism, with the result that most of the Headmistresses of boarding schools sent their pupils to the F. C. T. P. Since that time, regularly every year twenty-five parishes in Paris and the suburbs have been taken charge of by these teams of girls. Each week one of the heads of the F. C. T. P. goes to the boarding schools to help the girls prepare the lessons which they are to give to the infants on the following Thursday. In this way the girls are trained for their immediate apostolate, but also, mothers of tomorrow, for their future role as mothers of families.

b) *The role of the F. C. T. P. with regard to the mothers* : little by little the mothers of families were invited to these meetings so that those who had forgotten could recall to mind what their duties were to their infants with regard to religion.

One fact has become obvious in the France of today : what mothers of families knew and performed intuitively in a bygone age, many of those of



today are no longer capable of. On the whole they no longer possess that profound instinct which would inspire the appropriate gesture or word at the given moment — today for one child, tomorrow, or even later, for another.

The godless schools in which two generations of Frenchmen and women have passed their childhood are the chief cause of this lack of the Christian sense. The re-education of the mothers is therefore necessary (mothers and the homes in general, for religious education is as much the father's responsibility). What they can no longer do through religious intuition they must be taught to discover. During these courses of talks, organized practically all over France, we often hear them say : " That's quite true what you say... our grandmother used to talk like that when we were children ! " Already it is no longer their mother, but their grandmother, who spoke of Christian things to these young women of today. That is the fruit which we are harvesting in France today, the fruit of two generations of laicism.

c) *The mothers take their children in hand*: from year to year and this is becoming more and more general in France today, the mother trained at this school or those who have had the benefit of a Christian education (for, thank God, they are still to be found), realize that they have something to do for the little children in their neighbourhood who have fewer spiritual blessings.

Gradually there have grown up tiny groups of children, from the parish or only from one district (even one building) whom some mother has taken under her wing. Round the kitchen or dining room table a mother will have together with her own little children, four or six, not more than 8, others, whose own mothers are either less religious-minded or overburdened with work.

Very humbly (like everything that is done in the intimacy of the home), these mothers give God to these little ones, so eager to receive Him. A story told with feeling, some painting of pictures, then a hymn, all done in an atmosphere of maternal tenderness and of faith, is a source of life for the infants who come together every week in this way.

These groups of infants are springing up nowadays in all classes of society. Can we not see in them the perfect realization of those words of St. Paul : " Where evil abounds, grace still more abounds ? " In France, where as we have said, we are now reaping the fruits of the spiritual death of two generations of laicism, we are also gathering those of spiritual life after twenty-five years of Catholic Action.

These young homes whose doors have thus opened for others, these young mothers who of their own accord ask to be trained so that they can take charge of other people's children, are mostly past or present members of Catholic Action movements. It is the remedy for the evil and it is the grace which will conquer the evil.

There are numerous and touching proofs of this ; on the occasion of a day of recollection for young families of the working classes, without emphasizing the point, I mentioned this sentence from the Bible : " They asked for bread and there was no one to give it " and added that it could be true even today.

saying, " If, in our district, perhaps in our building, under the same roof as ourselves, we found out that children were dying of physical hunger, we would not be able to bear the thought and would have no peace till we had at least tried to find a remedy. Now, in our district, perhaps in our building and under our roof, are certainly children who are dying of spiritual hunger, yet we sleep quite peacefully. "

Next day, one of the young women from this group came to us and said, " My husband and I, contrary to what you said yesterday, did not sleep last night, thinking of the children in our district without spiritual care... You must help us to do something for them. " The following week, six infants were collected in this home and we began to train this young mother for her new task until she will be able to carry on alone.

The F. C. T. P. is therefore confronted with a new field of action : the training of young mothers with a view to the religious education of the little ones who are entrusted to them ; in reality an easy task for, more than anyone else, mothers soon learn to speak the language of the Spirit in talking of God, for is not their love the work of that same Spirit ?

What can be seen in France is gradually becoming true of foreign countries ; at the last congress of the B. I. C. E. at Constance (Germany) in May, it was striking to find that several delegates from different nations, mentioned the birth of the same undertakings on the family plane. That is the strength of the Church whose vital instinct causes, and will cause till the end of time, the necessary organizations to arise according to the needs of each epoch.

Everything helps ; and it can be seen how, in order to carry out God's work, the Church is able to make use of all progress and every discovery of mankind. The recent work of the great modern psychologists, continuing that of former times and emphasizing the importance of early education, have brought out and made more obvious the urgent need for early religious education, from the cradle.

The *subconscious*, the basis of all Freud's work, especially of psycho-analysis, is, we are sure, also at the base of the religious education of the infant, the man of tomorrow.

The first impressions which we receive, religious as others, act in the depths of our minds all our lives.

Such, in its broad lines, is the beginning and the various stages in the evolution of the F. C. T. P.

As for its wide diffusion, this was accomplished without any publicity. Girls who have worked in the organization, marry and go abroad, taking the F. C. T. P. with them. Others, entering religion, and going on the mission, apply its principles to the children who have been baptized. Thus today, we hear from all over the world of work which is being done for the infants of every race ; more than five millions of our lesson schemes are sent to every quarter of the globe every year.

4. ENCOURAGEMENT FROM POPE PIUS XII. — The heads of the F. C. T. P. had the honour to be received by the Holy Father in October 1949. Speaking of our task with regard to the infants (baptized) in the dechristianized regions, one phrase was repeated several times by him :

" These children are *living*, you have no right to let them die "... " These children belong to the Church, you are the Church, you must help them to live. "

Our work with the mothers retained his attention perhaps even more. His words, expressive of his sorrow at the homes which are becoming less and less Christian, were very moving. When one of us expressed the desire that the words which we were hearing in private could be listened to by all the mothers in the world, His Holiness said, with an expression of infinite sorrow :

" But I have said them so often ! "... " That is true, Most Holy Father, lately you have said them so beautifully to the Italian mothers "... " But, " said His Holiness, " When I speak to the " Italian mothers, " I am addressing all the mothers in the world. "

Some days after this conversation, the F. C. T. P. had the joy of receiving a letter from the Holy Father confirming his words. One sentence among others seems to us to define perfectly what I have been trying to express in this article :

" Your most praiseworthy task is to *prepare* the heart and mind of these little ones, so that when the day comes they will receive catechetical training with all the greater fruitfulness because their souls will already have been awakened to the realities of the Christian *mysteries*. " (H. H. Pius XII to the F. C. T. P., 14 Oct. 1949).

Jeanne-Marie DINGEON,  
*Formation Chrétienne des Tout-Petits, Paris.*

### *Italy.*

**The parochial catechism.** — The religious life of the Italians, both old and young, takes place chiefly in the parish, which has preserved its aspect and primitive function of a ' cell ' in the Mystical Body of Christ, the centre of catechetical authority and the sacerdotal ministry. This explains the catechetical organization in force in Italy, where all religious instruction of children, adolescents, young people and adults, even when assisted by Catholic Action, is centred in the parish. The government and private schools give religious instruction to a great many young people, but scarcely at all to those belonging to the peasant and working classes, who leave school at the end of their primary education. Hence the catechism for young people means that given in the parish, even for those — and they are numerous — who attend secondary schools.

Italian catechesis, therefore, pivots on the parish, the authentic school and teacher of the Faith. The experience of four centuries, from the days of St. Charles Borromeo to our own, confirms the wisdom of this custom, which is in conformity with the spirit and letter of ecclesiastical law.

1. *Pre-sacramental catechesis of children.* — Italian parishes receive infants in the first parish ' school ' for Christian doctrine in a broad sense, that is



to say, in the maternal school or kindergarten, or "casa dei bambini," usually run by nuns. A programme of religious 'conversations' with the children, has been started in accordance with an arrangement between the S. Conciliar Congregation and the ministry of public education. The bishops insist that the parish priest should go every week to the kindergarten, supervise the religious instruction and talk to the infants. It is their first contact with the parish and their pastor since their baptism.

These schools are as a rule virgin soil for religious training, oases of hope and life. The method in use is that of two schoolmistresses in Lombardy, Rosa and Maria Agazzi, and is called the *Italian maternal method*, it is supported by members of the *Scuola Italiana Moderna*, founded by a group of Catholics interested in the problem of religious, moral and scholastic teaching.

After the kindergarten, the child of 6 or 7 comes in closer and more frequent contact with the parish in his preparation for the first sacraments: penance, confirmation and the Holy Eucharist. The parish is charged with this instruction and the priest has to supervise it himself, even if he has the help of religious or lay catechists. Almost every child receives the three sacraments at this age, generally beginning with confirmation. The syllabus of religious instruction is inspired by the decree *Quam singulari*; adapted by each bishop to his own diocese. The length varies, but contains at least sixty lessons on about twenty subjects.

Confirmation and first communion usually take place in the parish church; it is a solemn festival, with special ceremonies for the children, the renewal of baptismal vows, consecration to Our Lady, the giving of the scapular of Mount Carmel and the miraculous medal. The families are still attached to this festival of Christian innocence meeting for the first time its Friend Jesus in the Eucharist.

2. *The parish priest and the primary school.* — Under Italian law, religious instruction is given by the teachers in the primary schools, who are the official catechists. The priest — usually the priest in charge of the parish or his curate — goes once a year to the third, fourth and fifth forms only to give "twenty complementary lessons" to the teachers' courses. The S. Conciliar Congregation requires that these twenty complementary lessons should include instruction on morals and the liturgy.

But the true and full religious instruction of the child is entrusted to the parish according to the rules laid down by the decree *Provido sane* and the regulations of the office which deals with all catechetical questions. The parish is therefore the real and irreplaceable school for catechesis. Pius X gave Italy this spirit and atmosphere. For fifty years, thanks to two priests in Lombardy, Mgrs. L. Pavanelli and L. Vigna, indefatigable apostles of Blessed Pius X's catechetical legislation, the catechism has been given "*ad modum scholae*" in Italian parishes, as Pius XI required in the decree *Provido sane*. The scholastic form is no novelty in Italy; since the time of St. Charles Borromeo, in the diocese of Milan and, thanks to zealous bishops, in dioceses like Padua, Como, Treviso, Novare, Vercelli, etc., religious instruction is given in special classes: 'novices,' 'advanced,' etc. This classification



does not, however, correspond very well with the differences in age, mental development and education. We can appreciate, though, how far in advance of their time were these methods of four centuries ago, and how revolutionary in their effect.

3. *The parochial catechism school for children.* — Attendance at the parochial catechism school begins with the obligation to attend the primary school : at the age of seven. Both parish and commune give a cyclical course of five years duration.

The programmes are as a rule well drawn up, but should give more space to scripture and the liturgy, subjects which are generally taught during the holidays. Here and there attempts are made at giving a larger place to the Bible in the children's catechesis, in the syllabuses and text books, following the example of constructive experiments carried on in France, Belgium, Germany and other Catholic countries.

The organization of the parish catechesis is as follows : the *head* is the parish priest, even if he is helped or replaced in practice by his curate or coadjutor. In parishes of a thousand and more, boys and girls are in separate classes, taught by lay catechists of both sexes. The three junior classes are, however, taken by women, so as to provide a motherly atmosphere. The horarium takes into account the convenience of the families and catechists ; usually the catechism is given on holidays in the early hours of the afternoon, being preceded or followed by a period of recreation.

The parish priest keeps a *general register* of all his little catechumens, while each teacher keeps a *class register* showing attendance, progress and behaviour. The best teachers write up a *diary* in which they note the chief events of the day or observations on their pupils. Each pupil has his *term's report* in which his absences, marks and any other facts which the priest thinks the parents should know are written ; the latter sign the report and return it to the parish school.

*The catechetical year* coincides with the school year (September to June) except for some local modifications. In the mountainous regions, the Alps and country districts, the catechetical year begins earlier and the work is intensified in the winter, ending in April or May, when the children go up the mountains to herd the cattle. *Final examinations* close the year and determine the class removals. The *Festa della Dottrina Cristiana*, prescribed by the decree *Provido sane*, is celebrated at the beginning or the end of the catechetical year, with a *distribution of prizes*.

4. *Training the catechists.* — This scholastic organization requires a staff of parochial catechists to teach, run the school, arrange the horarium and discipline, the syllabus and above all to ensure the serious catechistic training of the children. A catechist is not made in a day ; his training involves much fatigue, anxiety and attention, a spiritual education, doctrinal knowledge, a knowledge of pedagogy and a logical method. This is the great problem which this powerful parochial organization sets for Italy, for the clergy and religious cannot carry it out unaided, but must rely on lay assistants.

These latter have their religious and supernatural training ensured in part

by the Italian Catholic Action, from which practically all the candidates come. Their doctrinal formation is usually done by their respective Catholic associations. The syllabus is adapted to the children — among them the ‘Fanciulli Cattolici’ and ‘Benjamini’ — and to all ages up to 20 or 30 ; about fifteen years of catechetical instruction ! The pedagogic training of these young people, suddenly promoted to teach, causes more anxiety. The *catechists’ schools* are at the base of the Italian system ; they organize easy and fundamental courses in child psychology, general and specialized pedagogy, general and religious methodology. All the dioceses have their catechists’ schools, diocesan, decanal or parochial. The Ordinary sets the syllabus by means of his diocesan catechetical office, the official organ directing all catechetical and para-catechetical activities. The course lasts two years ; after an examination before a diocesan committee, the candidates are given a diploma which entitles them to teach Christian doctrine.

5. *Catechesis for adolescents.* — The children in the primary schools, except in some communistic areas, remain attached to the parish ; their removal to secondary schools or to work brings new difficulties. The workingclass and social milieux exercise an influence over them of which the first symptoms are that they give up attending the catechism classes, and become indifferent to religion. Both priests and lay teachers are interesting themselves greatly in this youth which faces the attraction of modern life ; several dioceses in the North of Italy<sup>1</sup> have doubled the elementary catechism course by a *complementary* one, or a *middle* one, fairly well attended, although the attendance is diminishing because of the sports, cinemas, etc. which also occupy Sunday afternoons. In other dioceses, the adolescents who are faithful to the parochial religious instruction are the militants of Catholic Action.<sup>2</sup> However, most of the adolescents who have left school remain without any special catechesis just at the time when they need it most for their mental and moral balance. Some parishes have created “*Oratori Parrocchiali*” for them — clubs which provide entertainment as well as weekly religious instruction. We may make special mention of ‘Oratori’ run by the Salesians, Josephites, etc. who support the parochial education by their organizations, personnel and staffs devoted to the ‘oratorian’ work.

As a rule the adolescents of Catholic Action have a three-year syllabus of catechesis — dogma, morals, grace — for the two sexes, based on careful and practical manuals, notes for teachers, didactic material. We will refer again to these.

6. *Parochial catechesis for youth.* — Young people, except for the members of Catholic Action and the students of higher middle schools have no specialized parochial catechesis and have to attend the catechism for adults on Sundays after vespers. This is a matter of grave concern to the clergy and

<sup>1</sup> Milan, Brescia, Bergamo, Lodi, Treviso, Padua, Vicenze, Venise, Verona, etc.

<sup>2</sup> “Major aspirants, pre-juniors, aspirants and the very young, Catholic explorers, Catholic workers.”

teachers. There is a pastoral axiom that each man should possess the faith in the degree which is according to his age, an enlightened, living and acting faith, and this requires catechesis as a preamble.

Modern conditions have suggested to parish priests and teachers new forms of instruction, striking a new path. For instance, the prolongation of catechism courses by conferences at times indicated by the school year, such as "Weeks of faith," "Moral weeks," "Weeks of grace," "Marian weeks," weeks consecrated to liturgical, sacramental, historical, sociological, subjects, etc. The continuity of the subjectmatter, the novelty of the form and the ability of outstanding teachers is finding a response which proves that the need for God and interest in spiritual and religious problems has not disappeared in our youth. There is particular appreciation of the "three evenings" of catechism organized by the Youth of Italian Catholic Action for all the young people of the parish, specially for those who are not members.

7. *The catechism premises.* — The parochial organization of catechesis "ad modum scholae" sets the serious problem of the construction of the "casa del catechismo." Dioceses, especially in the North, possess a building with class rooms, benches, blackboards, didactic material, and the insistence of the bishops has started a real national campaign for catechism buildings which are being erected in spite of financial difficulties. The marxist propaganda must be countered, for it insinuates itself by means of sports and cultural activities into the favour of youth. The usual plan of a catechism house is as follows : a football ground, a hall for theatricals and films, class-rooms — a room for each class — quarters for the management and secretary and, in the best organized parishes, a chapel.

The major obstacle to the complete realization of these catechism houses is the lack of funds, especially in central and southern Italy, where the people are poor and leading hard lives. In parishes which have no such building, the zeal and activity of the priests supplies for them by making use of sacristies, disused oratories, rooms owned by associations, even the priest's study and kitchen, without affecting the catechist's liberty. I have even seen the floors in a bell tower made use of as a classroom for children, with little benches, a table as pulpit and a blackboard fixed to the wall of the tower.

8. *Adult parochial catechism.* — Since the time of St. Charles Borromeo the adult catechesis has taken place usually in the afternoons of holidays. This custom is now meeting with great obstacles. The afternoons of such days seem to be for ever lost to catechesis, not always for light or worldly reasons. Consider the workman in Northern Italy who works 8 to 10 hours a day in factories and immense technical and mechanical establishments. He only has his Sunday to spend with his family, to give to his parental duties, his friendships and his repose. We are thus faced with a crisis in the catechism of adults, due not so much to dislike of religious truth as to the inconvenience of the traditional custom and horarium, lately reinforced by the S. Conciliar Congregation, preoccupied with trying to save the sacred character of feast days and to stem the communist tide. The majority of the people do not attend the Sunday schools ; only the members of Catholic Action turn up,



and they are already instructed. The problem is this : either teach the catechism during ceremonies attended by all, or else stick to tradition. In spite of a certain laxity, which is increasing, the Sunday Mass is fairly well attended ; would not that be a good time to give the faithful their Christian doctrine instead of the customary sermon ?

Actually, there is a tendency to give the sermon a doctrinal turn and even a catechetical one, using the pericopes in the missal ; in some places, by order of the Ordinary, catechesis replaces the sermon. Elsewhere, on the contrary, a more convenient horarium is being sought after. Certain zealous priests, anxious to reach the non-practising, are organizing evening classes, under the form of conferences, on working-days in a parochial hall, in groups of men and youths, women and girls, or even, taking them in four separate groups. This plan facilitates the teaching, for it allows the various categories to express their difficulties and objections, which are often heard in the working-class or hostile milieu. The majority of the dioceses are tending to this solution of completing the sparsely attended Sunday catechism by specialized catechesis, with good practical results. In our day, mixed classes are not, on the whole, suitable for anybody.

9. *Specialized catechesis by Italian Catholic Action.* — The catechism is much taught in Italy and the catechetical situation presents an immense field of action. The shadows are supplied by the adult public. Fortunately the adults who belong to Catholic Action receive an appreciable amount of instruction in their various associations, where there is a quinquennial syllabus in force, and a supply of books which is continually increasing and being perfected. Masculine youth has its catechetical organization, the young aspirants follow a course of two years, continuing the parochial syllabus. The manuals are : *Gesù Maestro* dealing with the Creed, and *Gesù Redentore* on grace. The aspirants who are more advanced study in three years the manuals called *Il Credo, La Legge, La Grazia* ; it is a complete catechesis, that is to say, not only a theoretical and scholastic course, but an education, a training of the Italian aspirants. The *pre-juniores* have their own syllabus and a corresponding textbook, while the *juniores* possess a five-year course corresponding to that of the adults. The *seniores* follow a syllabus of religious integration. The same system exists for women and girls.

The catechetical apostolate, exercised by this providential and very powerful army, gives ground for hope in the future, in spite of the insidious and tenacious activity of marxism, which attempts to attack the family and society. The ‘ weeks ’ and ‘ three evenings ’ organized yearly by Catholic Action are exercising an exceptional influence. They touch all the social groups : men, women, youths, girls, adolescents, children, and take as their subject one special theme for the whole country, renewed each year. It is called the “ *campagne nazionali*. ” If one thinks of the professional groups : Catholic doctors, schoolmasters, jurists, clerks, teachers, who have their professional ‘ catechesis, ’ the future looks reassuring. Italian Catholic Action is truly a citadel of catechesis.

10. *Centres and institutions of parochial catechesis.* — This vast organiza-



tion can first of all count on the services of the *catechistic offices* in each diocese, which, under the immediate direction of the bishops, provide the impulse for all religious instruction. Some of these offices stand out by reason of their efficiency both in their work and in the production of material and the organization of schools, courses, congresses, and festivals. To my mind, that at Brescia takes the leading place. It was the first founded in Italy by the incessant and perspicacious work of Mgr Lorenzo Pavanelli ; after it came, in order of age and merit, that of Milan, the Rome Vicariate, Perugia, Genoa, etc.

Intelligent and efficient assistance comes from the *Centro Catechistico Salesiano* at Turin with its publications, didactic material, manuals and catechetical works, and especially with its team of Salesians, the apostles of the catechetical cause in every diocese. The *Centro Catechistico Lasalliano* of the Brothers of the Christian Schools is very active : manuals, a didactic review which is much appreciated, books, publications, and a whole legion of competent and zealous Brothers. A specialized assistance is furnished by *Regnum Christi* at Lucca, directed by Don Casali, the companion and close collaborator of Fr. Lombardi, the apostle of the " crusade of kindness ; " by the *Opera Cardinale Ferrari* and the *Scuola Italiana Moderna* at Brescia.

The principal organization on a national scale is still the *Centro Nazionale di Attività Catechistiche* of Italian Catholic Action, directed by Mgr Luigi Cardini ; this centre is recent but very active and has produced textbooks of national fame, used in numerous Italian dioceses and its action, grouping catechesis in specialized classes, form the backbone of catechetical authority in Italy.

11. *Pastoral remarks on the parochial catechesis in Italy.* — An impartial survey of the situation in Italy from the pastoral point of view, gives rise to the following remarks.

1. Italian childhood is still entirely under the action and influence of catechesis, thanks to the incessant activity of the clergy and the frequent directions of the bishops. The primary school and the teaching staffs, mostly Catholic in thought, are excellent assistants, even when the family is not helping as much, and, in some marxist zones, not at all.

2. Adolescence, on the contrary, is a subject of anxiety, because of the lack of parochial places for recreation, which would help to solve the catechetical problem. Fortunately, many parishes are creating circles, ' oratori ' for youth, and associations, as soon as they realize the new requirements.

3. Youth of both sexes is affected by the situation of young people in the rest of the world ; what is to be done for it ? Outside the work accomplished by Catholic Action we must confess that there is still much to be done ; this action is extremely urgent.

4. Adults have still to find a suitable catechetical organization. Praiseworthy efforts are being made to remedy the ignorance of those who do not come to the catechism on holidays.

5. It must be objectively recognized that in Italy — in the North but also with increasing results in the Centre and South — the catechism is largely taught : the light is not lacking ! It will perhaps be necessary to study method

more carefully ; for the Italian genius is less interested in ' teams ' than in the parochial family as a whole.

6. The pedagogical training of priests is looked upon as an urgent problem. They are too often launched immediately into an absorbing apostolic and pastoral work. In conformity with the directions of the S. Congregation of Seminaries, there are gradually being established regular courses in religious pedagogy and catechetical methodology.

7. The writings and didactic material for catechesis is continually increasing ; priests and catechists are appreciating their value more and more. To the older magazines — *Catechesi* (two editions) edited by the Salesians, *Sussidi*, published by the Brothers of the Christian Schools, has been added *Rivista del catechismo* published by the catechetical office at Brescia and edited by the author of this article, and still newer reviews are bringing a breath of youth into this old but eternal authority of the Church, in a country which is rich in religious resources, at a time so difficult and decisive for its future.

Don Silvio RIVA, Como.

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## II. LITERATURE

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### FRENCH LANGUAGE

We propose to review methodically the chief books on religious instruction which have appeared during the years 1952, 53 and the beginning of 1954, which have been kindly sent to us by the publishers.

We shall classify them under different headings. After a survey of some books on religious methodology, then on psychology and pedagogy which are as applicable to children as to adolescents, we will deal with those meant for children or for those responsible for their care, ending with those publications which are intended for the religious instruction of those over 12.<sup>1</sup>

#### I. BOOKS ON RELIGIOUS METHODOLOGY, PSYCHOLOGY AND PEDAGOGY WITH REGARD TO CHILDHOOD AND ADOLESCENCE

##### 1. *Religious methodology.*

Up to now we have lacked a book which could serve as the basis for a catechetical course in the major seminaries. Fr. G. DE BRETAGNE has given us one under the title of *Pastorale catéchétique*.<sup>2</sup> The book, which is complex, bulky and rather heavy, is well informed, abundantly supported by documents, and directs future catechists in the right road. The theses are founded on an exhaustive study of the history of the catechism and modern catechetical literature. In his general conclusions the author dwells opportunely on two points: the importance of pastoral theology in catechesis and the primacy of the supernatural.

In her book, *Catéchisme pour notre temps*,<sup>3</sup> Mme FARGUES notes the importance of making religious instruction an integral part of religious education and of presenting the matter under its aspect of value. For the choice of subjects to be dealt with successively, one should take into account the "sensitive periods" which appear in the course of growth. The syllabus thus drawn up would be progressive rather than concentric.

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<sup>1</sup> Among the books which concern the religious training of children, some appeared in 1951, but after our work on the *Aspects contemporains de la Pastorale de l'enfance*. The third part of this is due to appear in the next number.

<sup>2</sup> Paris, Desclée De Brouwer, 1953, 24 × 16 cm., 391 pp.

<sup>3</sup> *Principes et techniques*, Paris, Spes, 20 × 13 cm., 245 pp.

2. *Psychological and pedagogical books dealing with childhood and adolescence.*

*The child and his future. L'enfant et son devenir* by Fr. REY-HERME<sup>1</sup> is an essay on the laws of psychological development from childhood to puberty. According to the author, childhood and adolescence are two "functions of growth." The former has as its object acquisition and adaptation, the "adolescent function" is that of realizing self-consciousness and autonomy. From this principle, the course of development should be observed and the right attitude of the teacher deduced. By the same author, *Mentalité 'religieuse' et perspective pédagogique*<sup>2</sup> is an intelligent book, sometimes rather impassioned on the subject of the education given in some religious institutions. It does indeed happen that teachers exact observances proper to their conventual life of the children without sufficient prudence and tact.

A certain number of teachers are hesitating on the matter of the opportuneness or danger of medical treatment for psychic anomalies. In a book destined for both priests and laymen, Fr. SNOECK deals with this question in *L'hygiène mentale et les principes chrétiens*.<sup>3</sup> He indicates when treatment should be undertaken and how to associate supernatural means with the psychic cure. Many will appreciate this study of the profound links between psychology and grace, human liberty encumbered by determinisms and the economy of the liberating interventions of God. Two other books shed some light on this burning question : *Psychologie moderne et réflexion chrétienne*<sup>4</sup> and *Psychologie et pastorale*.<sup>5</sup> After an introduction by Canon Van Steenberghen, come six essays by different authors : *La psychologie et le prêtre* (Canon Nuttin), *réflexions sur la nature de l'activité libre* (Canon Widart), *le sens du péché et ses déviations* (Canon Vieujean), *le prêtre professeur* (Abbé Fourneau) ; *psychologie et oraison* (Canon Joos). The authors note the limits of the psychological and the human and show that they can be surpassed by the power of a completely free Love.

Don Bosco's methods are dealt with by H. BOUQUIER in *Don Bosco, Educateur*.<sup>6</sup> Five principles seem to be dominant : the primacy and creation of a favourable atmosphere ; the formation of an exact and delicate conscience ; formation of character and personality by means of a number of controlled initiatives ; the supernatural and educative action of the Sacraments of Penance and the Eucharist ; devotion to Mary.

<sup>1</sup> Paris, Téqui, 19 × 12 cm., 124 pp.

<sup>2</sup> Paris, Téqui, 1952, 19 × 12 cm., 120 pp.

<sup>3</sup> Paris, Lethielleux, Centre d'Études Laënnec, 1953, 19 × 12 cm., 92 pp.

<sup>4</sup> A book written in collaboration (Baudoin, Beirnaert, Delpech, Dondeyne, Nuttin, Oraison, Ortiguez, Durand, Ey, Berye, Nodet, Pasche), Paris, Fayard, 287 pp.

<sup>5</sup> Louvain, Nauwelaerts, Paris, Desclée De Brouwer, 1953, 17 × 12 cm., 190 pp.

<sup>6</sup> Paris, Téqui, 1952, 19 × 12 cm., 117 pp.



## II. BOOKS DEALING WITH THE RELIGIOUS FORMATION OF CHILDREN UP TO 12

## 1. Instructions for teachers.

**a) For all those responsible for the religious formation of children.** — Canon MOUROUX' short pamphlet, *Du baptême à l'acte de foi*<sup>1</sup> is one of the first in a hitherto unexplored domain: the theology of Christian education, that is, the scientific study of the theological and psychological conditions which prepare the way for a conscious Christian life. The author treats of the supernatural riches which baptism transmits to the child and how education can help him to respond freely to God's call.

An extremely important point is brought out in *Initiation de l'enfant au mystère chrétien par la Bible et la Liturgie*<sup>2</sup> by the Abbés SAUVAGEOT and JACQUIN. The aim of catechetical teaching, in fact, should be, not only the knowledge of a philosophical system, but adhesion to a *mystery*. Now, access to a mystery presupposes an *initiation*, that is to say, a progressive sanctification in the liturgical and sacramental framework, in the course of which the mind will be enlightened by the Word of God transmitted by the Bible and the commentaries of priests and catechists. The need for a Christian formation closely linked to the liturgical life is well shown by Mme LUBIENSKA DE LENVAL. In the first part of her book, *Éducation du sens liturgique*,<sup>3</sup> she takes some aspects of the liturgy and its symbolism and then applies them to the child's formation.

**b) To help mothers to teach their infants.** — Canon BOYER's *Guide pratique pour l'éveil religieux du tout-petit*<sup>4</sup> deals with religious instruction up to the age of 7.

The *Ligue Féminine de l'Action Catholique Française* has recently published a series of interesting booklets to help mothers in their task of teacher and catechist. We may mention *Mon premier-né*<sup>5</sup> which should be read during the ante-natal period, *Notre tout-petit*<sup>6</sup> which deals, not only with religious instruction but the whole of the education necessary for small children, and *Le tout-petit cet inconnu*<sup>7</sup> by Dr. GRABER-DUVERNAY. The basic thesis<sup>8</sup> of the writer, a woman doctor of medicine, is that the infant's education should closely follow its psychological and physiological development. This development is conditioned by the growth of the nervous system and is manifested by successive stages: looking, smiling, taking hold, walking, speaking. These first manifestations can be christianized by presenting religious objects to the child's first gaze, guiding his first steps towards a statue, etc.

<sup>1</sup> Paris, L'École, 1953, 18 × 13 cm., 38 pp.

<sup>2</sup> Paris, Éd. Fleurus, 1952, 15 × 11 cm., 144 pp.

<sup>3</sup> Paris, Éd. du Cerf, 1952, 12 × 11 cm., 143 pp.

<sup>4</sup> Paris, L'École, 1952, 17 × 13 cm., 64 pp.

<sup>5</sup> Paris, L.F.A.C., 1952, 18 × 14 cm., 22 pp.

<sup>6</sup> *Ibid.*, 21 × 15 cm., 60 pp.

<sup>7</sup> *Ibid.*, 16 × 13 cm., 97 pp.

**c) For women catechists.** — To her earlier work on individualised work in catechesis, M<sup>me</sup> GATHELIER has added a supplement : *Guide pratique du travail individualisé dans l'éducation religieuse*.<sup>1</sup> The author has studied how to find out each child's character and proposes a system of "work cards."

**d) Studies in psychology and pedagogy useful for parents and catechists.** — An important book by Dr. M. MONTESSORI has been translated into French : *Pédagogie scientifique. La découverte de l'enfant*.<sup>2</sup> In it we find the source and characteristics of the author's pedagogy. Two principles seem to be fundamental in her method : 1) the call to do better (the child is invited to successive conquests which delight him) ; 2) adaptation (he progresses by using material suitable to his size and in proportion to his weakness). We may make special mention of the importance and religious signification of the silence exercises and the 'call' addressed to children at the times of recollection.

For the use of parents, and especially mothers, there are two illuminating books. *L'âme enfantine expliquée aux mamans*<sup>3</sup> by P. DUFOYER is concerned with the psychology and pedagogy of the child from the cradle to 13. There are three large sections : the structure of the child's personality, its evolution, and how to educate our children. The three or four pages given up to religious instruction are somewhat superficial, but taken as a whole the book is practical and perspicacious. *L'art d'élever les enfants d'aujourd'hui* by the abbé COURTOIS<sup>4</sup> has the great advantage of being made up of short reflections ; a busy mother can meditate upon them while she is at her household tasks.

## 2. Practical books : for pupils and teachers.

**a) Religious instruction in general (catechisms, etc.).** — For 3 to 6. — For teaching the infant of from 4 to 6 at home, a booklet by Léo EMMELIA, *Les plus jolies histoires du ciel et de la terre*<sup>5</sup> deals in succession with the body and the soul, God and the creation, the Fall and the Promise, Christmas and the life of Jesus, the passion, the resurrection, the life of Jesus in heaven, the Church and the sacraments, the life of a little Christian. The practical explanations deal with essential things and it is a very valuable little book. Under the same title and according to the same plan, an album of sketches will help the child to remember the lessons by painting them.<sup>6</sup>

To help teachers in kindergartens (infants of from 4 to 6) to comment on the booklets called *Les tout-petits dans le Royaume*, the Sisters of the Assump-

<sup>1</sup> Paris, Les Presses de l'Île de France, 1952, 19 × 14 cm., 158 pp.

<sup>2</sup> Paris, Desclée De Brouwer, 1952, 21 × 14 cm., 263 pp., photographs.

<sup>3</sup> Tournai-Paris, Casterman, Brussels, Action Familiale, 1953, 19 × 13 cm., 197 pp.

<sup>4</sup> Paris, Éd. Fleurus, 1952, 18 × 14 cm., 267 pp.

<sup>5</sup> Bourges, Tardy, 19 × 15 cm., 86 pp., ill.

<sup>6</sup> *Ibid.*, 15 × 22 cm., 24 pp., ill.

tion of the Blessed Virgin de Nicolet have prepared a handbook with the same title.<sup>1</sup>

*For the 6-7 and 8-9 year olds.* — Two little volumes illustrated in colours composed by the Sisters of the Assumption of Nicolet are intended for children of 6 to 7 years. Their title is *Mon livre d'enfant de Dieu*.<sup>2</sup> The scheme of the two volumes is the same, so that the course is concentric. The following points are dealt with in succession: There is a God; I must learn about my Father in Heaven; I must love and serve my Father in Heaven; I need the help of God (dogma, morals, grace and the sacraments). The books are reliable and attractive.

*Avec Jésus vers le Père*<sup>3</sup> by the Abbé ANDRÉ and his sister is intended for children of 6 to 8. The religious sense of the child is first awakened by the contemplation of the works of God in nature and contact with Jesus in the Gospel. The final lessons are on the Church, baptism, Penance and the Eucharist. The primary object is an invitation to live with Jesus in His Church. Each chapter contains a short paragraph of questions and answers (Let us talk), a fine text from the Bible (let us listen), sentences to complete, a drawing to do, a text to learn. The whole book is very satisfactory.

For the religious instruction of the 7 and 8 year olds, Canon BOYER has composed two booklets, one for the teacher, the other for the child. The teacher's book is called *L'initiation chrétienne des petits*.<sup>4</sup> The programme suggested is centred on the sacramental life: baptism, confirmation, the Eucharist, penance. Before giving the lessons in detail, the author describes the psychological features of children of 7 and 8. The child's book, *Venez Seigneur*<sup>5</sup> contains a reminder of baptism followed by a preparation for confirmation, the Eucharist and penance, finally a 'first missal.' The type and illustrations are good.

*For the 8 or 9 to 12 year olds.* — First of all come three catechisms. *Je suis la lumière*,<sup>6</sup> a manual used in the diocese of Toulouse, gives the questions and answers of the French diocesan catechism, but in a different order. The manual is divided into four parts: 1. Where are we going? Where did we come from? Who are we? Why are we on earth? Jesus tells us. — 2. Jesus, Son of God, is made man. He has come to save us. He will show us the road to follow and help us to follow it. 3. Jesus, the Son of God, redeems man

<sup>1</sup> *Les tout-petits dans le Royaume. Expériences catéchistiques en première et en deuxième années.* Tome I, Québec, Éd. du Bien Public, 1953, 21 × 15 cm., 370 pp., ill.

<sup>2</sup> *Petites lectures catéchistiques pour les enfants de première année*, 142 pp., II. *Petites lectures catéchistiques pour les enfants de deuxième année*, 144 pp. Québec, Éd. du Bien Public, 1952, 20 × 14 cm., ill. in colour.

<sup>3</sup> Lyons, 1952, 21 × 13 cm., 94 pp.

<sup>4</sup> Paris, Éd. de l'École, 1952, 18 × 13 cm., 110 pp.

<sup>5</sup> *Livre de préparation à la première communion, à la première confession, à la confirmation*, Paris, Éd. de l'École, 1953, 18 × 13 cm., 118 pp.

<sup>6</sup> Toulouse, Privat, 17 × 14 cm., 201 pp., ill.

from sin. Risen and ascended into Heaven, He remains with us in the Eucharist. — 4. Jesus lives in His Church. This scheme is in accordance with the story of Salvation and its development follows the liturgical cycle. Each lesson is made up as follows : — 1. A passage from the Gospel or the New Testament. 2. The catechism questions and answers. 3. Some exercises. 4. A hymn. The drawings and photographs are of good quality.

*Le Catéchisme catholique*<sup>1</sup> for schoolchildren in French Equatorial Africa has been written by Fr. POUGET. The plan is for a concentric course lasting three years and it is divided into school terms : God (and the law of God) ; Jesus Christ (His life, confession, the Eucharist) ; the Church (foundation, the Mass, holy orders, the theological virtues, baptism, confirmation, marriage, Extreme Unction). The questions and answers are preceded by a bible story. Many of the illustrations are borrowed from the *Bernadette* silhouettes. The phrases are particularly apt and practical, full of matter and rhythmically balanced.

The provisional edition of the first and second parts of the Friburg *Catechism*<sup>2</sup> contains first the dogma of the Creed in the context of the history of salvation, and then grace and the sacraments. Questions and answers reduced to a minimum are followed by commentaries interspersed with noteworthy biblical texts. As far as possible, the answers make use of biblical expressions and are practical. The illustrations are photographs and reproductions of pictures by the great masters.

There are several recent books to help catechists to prepare their lessons and the pupils to study them : *Le livre de la catéchiste*<sup>3</sup> by Canon QUINET is an excellent guide for the catechism before the solemn communion.

For the first year of catechism (children of 9) the sacerdotal staff of St. Louis d'Alfortville has compiled *Vers le Christ avec le peuple de Dieu* ;<sup>4</sup> leaflets to be given successively to the children are contained in a file. The authors' object is to introduce the children to the knowledge of Christ and religion by the study of the Old Testament, leading up to the coming of Christ. Each of the 24 lessons contains : 1. A summary, often made up of biblical texts. 2. A short rhymed passage which takes the idea or the fact from the bible and applies it to the religious life of today. 3. Applications in the form of exercises (the child has to answer the questions). 4. A prayer.

For the second year of catechism, we may mention : *Le carnet du Maître*<sup>5</sup> for use with the manual *Vivre en chrétien au village*. The booklet by Abbé LANQUETIN and Mlle MUNICH contains directions, schemes, etc.

By the same authors, *La communion solennelle de Bernard*<sup>6</sup> is intended for use with the manual of the middle course " *Vivre en chrétien au village*. "

<sup>1</sup> Issy-les-Moulineaux, 18 × 14 cm., 259 pp., ill.

<sup>2</sup> Friburg, Commission Diocésaine de l'Éducation, 1953, 17 × 12 cm., 218 pp., ill.

<sup>3</sup> Paris, Spes, 20 × 13 cm., 434 pp.

<sup>4</sup> 24 × 16 cm., 24 leaflets.

<sup>5</sup> Paris, Éd. Ouvrières, 21 × 14 cm., 203 pp.

<sup>6</sup> Paris, Éd. Ouvrières, 17 × 11 cm., 56 pp.



The abbé COLOMB's *La doctrine de vie au catéchisme*<sup>1</sup> is an important innovation. *Vie nouvelle et nouveau royaume* is the title of a first volume which will be followed by *Combat spirituel et soucis de l'Église*, then by *Portrait du chrétien et loi de la charité*. It is meant for catechists and follows the three volumes of "Aux sources du catéchisme." The latter give the Christian message for children of 9 to 10, in its historical and liturgical context; they could be used together with the second volume of the "Catéchisme progressif." The new work (in three volumes) gives the Christian message for children of 11 to 12, in the context of the mystical life in Christ and can be used with the third volume of the progressive catechism. It should help the catechist to convey to the child an elementary doctrinal synthesis close to sources and facts, which will form the foundation for the knowledge and faith of the succeeding years. The work is not only a methodological guide, but a theology for the use of catechists.

**b) Teaching the Bible to children.** — *The Old Testament.* — For children of 7 or 8, Dom DAVID has written *L'Histoire Sainte racontée aux petits*.<sup>2</sup> The book is illustrated and the text written in an easy style which they can understand. *L'histoire Sainte*<sup>3</sup> by Fr. BASTIN is meant for the same age. It is beautifully printed, the illustrations (in black and colours by Yvonne Englebert) suggestive and the colours fresh and bright. The author makes God speak, telling a young Christian the history of His love; from the beginning of the world, He has called humanity to Himself. Men have continually caused His plan of love to fail, but with infinite patience He finds a new scheme even more beautiful. There is great unity and simplicity in the telling. Complications are avoided, the essential is kept. Read aloud it may be a light and a joy to many children. In the series "Belles Histoires et belles vies," written for the 9 and 10 year olds, there are several pamphlets given up to sacred history and written by the abbé BONDALLAZ.<sup>4</sup> The first volume tells *the origins of the people of God*; the second, *their struggles*. The illustrations are realistic and well conceived, and will delight the young readers, and the text, evoking the historical facts as well as suggesting their religious significance, will be read with pleasure and easily understood.

*The New Testament.* — Dom DAVID has written *La belle histoire de Jésus*<sup>5</sup> for very small children (under 6). It contains 50 readings or selections from the Gospel which, read aloud, will meet with lively interest.

For readers of about the same age (5, 6, or 7) Marcelle AUCLAIR has written *La Bonne Nouvelle annoncée aux enfants*.<sup>6</sup> She tells episodes in the life of Jesus and deducts a moral lesson suitable for the young readers. The booklet is attractive and prettily illustrated.

<sup>1</sup> Paris, Tournai, Rome, Desclée et Cie, 1953, 21 × 13 cm., 234 pp.

<sup>2</sup> Saint-Wandrille, Éd. de Fontenelle, 1952, 23 × 18 cm., 86 p.

<sup>3</sup> Paris, Tournai, Casterman, 1952, 25 × 27 cm., 40 pp.

<sup>4</sup> Paris, Éd. Fleurus, 1952, 27 × 18 cm., 43 and 48 pp., ill. by B. Baray.

<sup>5</sup> Saint-Wandrille, Éd. de Fontenelle, 1952, 23 × 18 cm., 110 pp., ill.

<sup>6</sup> Paris, Éd. du Seuil, 1953, 17 × 13 cm., 123 pp., ill. by J. L. Gaillard.

Mme FARGUES' *Jésus est venu*, illustrated by Joubert<sup>1</sup> is intended for children of 8 or 9. It consists of passages from the Gospel preceded by short introductions.

*c) The child's sacramental and liturgical life.* — *Holy Mass.* — We have recently reviewed the principal books introductory to the Mass and children's missals.<sup>2</sup> We will therefore confine ourselves to some more recent works.

The problem of instruction on the Mass and the children's assistance at it has been dealt with in the book *Nos enfants et la messe* by A. DE SAUVEBŒUF. The writer has made a conscientious and comprehensive study of all that has been written on the subject in French. The author first of all sets the problem; the reactions of the children, their causes, the appropriate remedies. He then goes on to suggest methods suitable for the different ages (5 to 9; 8 to 10; 10 to 12 and adolescence). There is a methodical and detailed bibliography at the end of the book.

To explain the Mass and its different stages to children and to familiarise them with the priest's actions, catechists are provided with some fine heliogravures printed on large pages and chosen by Mgr LALLIER.<sup>3</sup>

Teachers who want to make careful choice of a missal for children will find the bibliography by L. KAMMERER and A. DE SAUVEBŒUF, *Missels de communion, missels pour enfants*<sup>4</sup> very helpful.

For little children just able to read (5 and 6) the Benedictines of Clervaux have brought out *Le premier livre des petits enfants*.<sup>5</sup> All through the book we find on the right hand page a fine coloured picture and on the left a short commentary. Both illustrations and text are excellent (it is a splendid First Communion present). *Mon vrai missel* by the Abbé GOUBELY<sup>6</sup> has been republished recently. It is suitable for children of 6 or 7 to 9 years.

*Solemn Communion.* — The problem of solemn communion, the emphasis to be laid upon its various aspects (solemn communion or renewal of the baptismal vows), the opportuneness of celebrating (besides the solemn communion) the end of adolescence with a renewal of the promises of fidelity, the part which this traditional feast should play in the normal evolution of religious education... All this has been often studied in the course of the last few years. Several books echo the debate, or, which is equally useful, make suggestions for the carrying out of the festival.

In his book, *L'Église de France et la communion des enfants*,<sup>7</sup> the abbé

<sup>1</sup> Tours, Mame, 28 × 22 cm., 23 pp., ill.

<sup>2</sup> *Lumen Vitae*, vol. VII, 1952, no. 4, pp. 689-700.

<sup>3</sup> Saint-Wandrille, Éd. de Fontenelle.

<sup>4</sup> Paris, Centre de Pastorale Liturgique, 1952, 23 × 14 cm., 46 pp.

<sup>5</sup> Paris-Turnhout, Brépols, 1952, 14 × 9 cm., ill. in colours by the Benedictines of Ermeton-sur-Biert.

<sup>6</sup> Limoges, Droguet et Ardant, 1953, 14 × 9 cm., 105 pp., ill.

<sup>7</sup> Paris, Éd. du Cerf, 1952, 19 × 12 cm., 142 pp.

GAUCHERON sets the problem in a very wide pastoral context. Inspired by historical research, he would like to see a revision of the methods of preparation, with more emphasis laid on the catechumenal side and initiation into christianity. Fr. CHÉRY's book: *La communion solennelle en France*<sup>1</sup> is the conclusion of an enquiry. The multiple aspects of the problem are discussed. Like the abbé Gaucheron, Fr. Chéry suggests that the catechism should become more and more a "living initiation"... To the formula "Teaching must lead to life," he would substitute "the knowledge of the Christian mystery comes from living the Christian life." To this end, the child should be introduced to the liturgy from earliest infancy. Finally, the conclusions of the Congress of the C. P. L. in September 1951 published under the title *Le problème pastoral de la communion solennelle*<sup>2</sup> will be read with interest. In it is stated the importance of replacing the ceremony in its Paschal setting. Three speeches especially give this point of view: Mgr Garrone: Religious instruction of children from the standpoint of Christian initiation, pp. 45 to 52 (to teach the faith in its unity and its mystery, does not mean transmitting scattered and lifeless ideas); A. Raugel: How to direct the retreats for solemn communion and confirmation, pp. 52 to 63 (the retreat should be unified, paschal, baptismal, biblical and liturgical); H. Jenny: Why renew the baptismal vows during Easter eve? pp. 63 to 80 (Easter is the centre and peak of Christian life).

We now come to an interesting example of ceremonial: *Cérémonial de l'adolescence chrétienne*<sup>3</sup> by the abbé VALLÉRY RADOT. To give an Easter setting to the solemn communion, the author suggests holding it on the day of Pentecost, while hoping that one day it will be possible to celebrate it during the paschal night. He proposes to place the profession of faith before the Mass, and the consecration to the Blessed Virgin in the evening with compline. The chants are mostly psalms translated into French and the plan of the ceremony is biblical: 1) God's call (with one of the psalms of ascents); 2) the going out from Egypt with the renunciation of Satan and the psalm of triumph of the Israelites; 3) the wanderings in the desert with the profession of faith, invocations, the song of triumph in the cross; 4) the entrance into the promised land, the song of love for the divine law, the canticle of Simeon, a psalm of praise; 5) the Mass of Pentecost with French hymns; 6) the evening ceremony with Compline and consecration to Our Lady. We may mention finally a good souvenir booklet which comes to us from the parish of Colombes: *Communion solennelle, étape sur la route de la vie chrétienne*<sup>4</sup> by the Abbé RÉTIF.

<sup>1</sup> Paris, Éd. du Cerf, 1952, 19 × 12 cm., 215 pp.

<sup>2</sup> Versailles, 1951.

<sup>3</sup> Paris, Éd. du Levain, 1952, 16 × 12 cm., 79 pp.

<sup>4</sup> Paris, Éd. La Colombe, 18 × 13 cm., *On the subject of preparation for confession*, see our article *Formularies for the examination of conscience in Lumen Vitae*, no. 4, pp. 473 to 490.

*Prayerbooks and teaching the child to pray.* — Mme TRIBOU and L. BARBIER have devoted a pamphlet in the series “ La miche de pain ” to teaching children of 7 years prayers in various forms : *Les prières*.<sup>1</sup> For her part, Mlle DINGEON suggests a collection of liturgical and biblical texts which can serve as morning and evening prayers and prayers for the different seasons : *La prière de l'Église et nos enfants*.<sup>2</sup> There is a smaller edition under the title, *Seigneur, mon âme vous appelle*.<sup>3</sup>

**d) Reading books.** — There are numbers of good biographies, either in series or independent volumes. The series *Belles histoires et belles vies*<sup>4</sup> offer children of 8 or 9 to about 13 attractive illustrated stories. Each page has 4 pictures of 7 cms square which are very expressive and are commented upon. Numerous saints or men of God are thus dealt with : *Our Blessed Lady, St. Paul, St. Vincent de Paul, St. Thérèse of the Infant Jesus, St. John Bosco, Charles de Foucauld, Fr. Anizan, St. Catherine Labouré, Blessed Javouhey, St. Francis Xavier, St. Francis of Assisi, St. Bernadette, St. Joan of Arc, St. Bernard*. The authors are chiefly members of the staff of the Union des Œuvres, Abbés COURTOIS, PIHAN, VIGNON, Mlle RICHOMME. The recent series, *Nos amis, les saints*<sup>5</sup> seems suitable for children of the same age as the preceding one. They are anecdotal stories, and the illustrations although sometimes lacking in simplicity are of good quality.

## SPANISH LANGUAGE

### I. THE RELIGIOUS EDUCATION OF THE ADULT

#### 1. *Preparation of youth for life, vocation.*

Spanish literature of recent date has contained some important books on a subject which well reflects the profound tendency of the Spanish mind towards personal development. This tendency to self perfection, fundamentally healthy, leads at times to too much individualism and an excessive hero worship, in which one can discern disquieting Nietzschean and pagan trends. Fortunately there is nothing of this in the books before us, in which the Christian spirit of self abnegation and service colours the spontaneous desire for better things and deepens the wish to surpass oneself.

The books reviewed in this section form a collection of works designed for the young man and girl who, by their own reading, want to be enlightened as to the road to follow, to find a leader in their journey and support in the

<sup>1</sup> Lille, 19 × 14 cm., 256 pp.

<sup>2</sup> Paris, F.C.T.P., 18 × 14 cm., 88 pp.

<sup>3</sup> Paris, F.C.T.P., 18 × 14 cm., 56 pp.

<sup>4</sup> Paris, Éd. Fleurus, 28 × 18 cm., 40-50 pp. per pamphlet, ill.

<sup>5</sup> Lyons, Éd. du Sud-Est, 1953, 18 × 14 cm., about 80 pages each, ill.



realization of their own mission in life. In addition, these books will be very useful to teachers, parents, and spiritual directors, for they contain very fine notes on psychology, definite indications as to difficult periods, and practical guidance.

The educational society *Atenas* of Madrid exerts, through its many educational publications, a profound and entirely beneficial influence on Spanish youth. We shall meet with its various series in the course of this bibliography. We may here mention two which are much appreciated: the series *Para jóvenes*, which gives older adolescents the well known works by Mgr Tihamer Tóth on the formation of the young Christian. Next, the series *Luz y Guía*, which are mostly written by Bernardo MONSEGÜ, C. P., who has a special gift for presenting solid doctrine to the young in an attractive form. We may single out ¿ *Sabes amar ? Paso al amor*, ¿ *Sabes vivir ? Paso á la vida*, ¿ *Sabes santificarte ?*<sup>1</sup> The last mentioned, which will be followed, like its predecessors, by its complement, *Paso á la santidad*, describes in ten chapters the call to perfection and sanctity, and the ideal of Christian humanism characterized by prudence and balance, the need for a personal effort always in the direction of true charity, under the aspects of sympathy, cordiality, mortification and service. One would have liked to see more space given to prayer, recollection, the calls of grace and the sense of the divine presence in us.

Two of the *Atenas* series are intended for the instruction of girls. One of them *Para Vosotras*, for girls of 16 to 18, has, besides the *Heroínas de Cristo* of HUSSLEIN, two very suitable little books by Silverio DE ZORITA: ¿ *Quiénes tú ?* and ¿ *Qué vas a ser tú ?*<sup>2</sup> The latter has as its object the formation of the soul by the love and practice of the Christian virtues and thus prepares it to follow generously its own vocation in the three states of religion, marriage or celibacy, which are attractively dealt with in the second part of the volume. The other series, called *Para muchachas*, for older girls, contains the works of Maria Rosa VILAHUR, who collaborated with Mgr Tihamer Tóth, the most noteworthy being *La Joven ante la vida*<sup>3</sup> in which, in a clear and picturesque style, by means of quotations and examples, the author shows her readers how to draw moral and religious conclusions from the observance of nature, analysis of the female temperament, and finally, the experience of friendship and first love.

By the same author, *El o ¿ cómo eligiré novio ?*<sup>4</sup> first gives the true doctrine on love, as opposed to erroneous or distorted conceptions. Then, among many practical counsels, the book deals with the risks involved in the choice of a fiancé and the qualities which he should possess. Finally, a third section tries to define the moment of love and self-oblation. Nothing very new, but a well produced book, pleasant to read and likely to help a young girl.

On the same topic comes a book for fiancés and young married couples :

<sup>1</sup> Madrid, Atenas, 1952, 20 x 14 cm., 182 pp.

<sup>2</sup> *Ibidem*, 1950, 20 x 14 cm., 221 pp.

<sup>3</sup> *Ibidem*, 1953, 20 x 14 cm., 152 pp.

<sup>4</sup> Madrid, Atenas, 1950, 20 x 14 cm., 209 pp.

*Presente nupcial*<sup>1</sup> by Nicolas M. NEGUERUELA, containing useful spiritual advice, reminders of the meaning and the symbolism of marriage in the Bible and liturgy, and a very good translation of Pius XI's encyclical, " Casti connubii. "

It may be regretted that in all these books on religious formation the sense of the paschal mystery, the death and resurrection of the Christian with Christ, is not sufficiently developed and does not appear as the indispensable basis for all moral and religious life.

The professional work of the woman in offices, shops, hospitals, etc. has provided the subject of a book which is full of female experience : *Habla la vida*<sup>2</sup> by Francisca PALAU-RIBES. The author has collected letters, confidences and personal notes put at her disposal by companions from all the districts of Spain. These pages tell us of their lives, the road they have followed, the spiritual enrichment or impoverishment consequent on their professional activity, the numberless difficulties which they have encountered. These portraits of souls have great charm because so full of humanity, often moving and elevating.

The woman anxious to please spends much time upon the thousand and one details of her beauty and adornments. *El ídolo de la mujer*<sup>3</sup> by Juan ALONSO ORTIZ, S. J., stigmatizes the tyranny of fashion and of the worldly life over the modern girl and young woman : dresses, coiffure, making up, relations, kissing, dancing, bathing, salons, honeymoons, are some of the themes dealt with in the accents of Savonarola and with the judgments of the Grand Inquisitor. There is much good psychology, too little definite and up to date advice in this moral domain where the norm is so relative. In the spiritual formation of youth, *the culture of chastity* and the development of a sense of purity occupy an important place by reason of the profound personal intimacy of everything which touches love and the sexual life. There are some excellent books on this subject which have been translated ; the first by Gerald KELLY, S. J., *Juventud de hoy y castidad*,<sup>4</sup> in which the author with delicacy but with precision and clarity explains to young people the nature of friendship, love, sexual attraction, their aims, restrictions, dangers, moral standards and, in the second part, the nature of chastity, its necessity and principles of practical application. The immense success which the original publication met with in the U. S. A. proves how well suited the book is to the legitimate preoccupations of the youth of today.

For adults, Dietrich VON HILDEBRAND has written *Pureza y Virginitad*<sup>5</sup> an extremely valuable book for its spiritual depth. The first part deals with purity, first of all delimiting the domain of sensuality and sexuality and their connections with spirituality and love, then defining the nature of purity

<sup>1</sup> *Ibidem*, 1952, 20 × 14 cm., 238 pp.

<sup>2</sup> Barcelona, Herder, 1943, 17 × 13 cm., 252 pp.

<sup>3</sup> Santiago de Compostela, Porto y C<sup>ª</sup>, 1950, 18 × 13 cm., 200 pp.

<sup>4</sup> Madrid, Ediciones FAX, 1953, 20 × 14 cm., 202 pp.

<sup>5</sup> Bilbao, Desclee de Brouwer, 1952, 19 × 12 cm., 223 pp.

as opposed to impurity and sensual indifference. Its positive aspect is next defined with respect to the mystery of the person and the divine presence in the Christian. Christian marriage and the attitude and standards of purity therein are also dealt with. The second part of the book is devoted to the study of virginity as consecration to God and the expression of a total love of Christ. The book cannot be too highly recommended.

Fr. Angel AYALA, S. J., has lost nothing of his vigour in his latest book, *Consejos a Universitarios*.<sup>1</sup> The author, in spite of his 80 years, still retains his combative and attractive personality, and his sure knowledge of the juvenile soul, proved by his numerous works, is well reflected in this one. He addresses an undergraduate élite capable of understanding and feeling with him. He is no preacher to the crowd; he likes to reach the leaders. He says this in his prologue: "What is our ideal? We want an undergraduate who is both human and spiritual, made of flesh and blood... but chaste, strong, likeable, Christian..." We also find in this book the author's particular blend of satirical humour and serene and thoughtful criticism so harmoniously in tune with the mind of the modern university student.

We may also mention a clear and suggestive book on the problem of religious vocation and especially that to the priesthood: *Los Jóvenes ante el sacerdocio*,<sup>2</sup> which is the Spanish translation of *Jeunesse et sacerdoce* by G. THILS and J. LALOUF.

## 2. Spirituality.

In the matter of spiritual reading, there is a constant tendency still in Spain for an abundant spiritual literature having as its aim the increasing of love for Our Lord and the Blessed Virgin, the development of the Christian life or the intensification of a particular devotion, but weak in dogmatic reflections and giving too much space to moral conclusions. One would like sometimes to find the reverse; a deepening of religious thought, a synthetic and personal vision of dogma, which might renew spiritual life from its depths and give it a far more effective impulse than purely moralising considerations. There are some foreign books in translation which carry out this renewal in spiritual literature. I recall the magnificent book by Dietrich VON HILDEBRAND, *Pureza y Virginidad*.<sup>3</sup> Another extremely profound book is *Hacia el Centro*<sup>4</sup> by Johannes PINSK. The author centres the whole of the Christian thought on the dogma of the resurrection, Christ's, but also the Christian's; he conveys an ascetic impulse and a vigour and new colour to the Christian life. This book appears in the series *Patmos* which makes the great spiritual works by foreigners accessible to the Spanish public. Its selection is noteworthy.

In this connection, too, we find one of the *Sociedad de educación Atenas*'

<sup>1</sup> Madrid, Difusora del libro, 1952, 20 × 14 cm., 240 pp.

<sup>2</sup> Bilbao, Desclée de Brouwer, 1950, 19 × 12 cm., 190 pp.

<sup>3</sup> Cf. p. 152.

<sup>4</sup> Madrid, Ediciones Rialp, 1952, 17 × 12 cm., 190 pp.



series: the *Colección Ascesis*, which gives translation of Dom GRIMAUD's chief works, such as *Mi misa*, *Solvemos nuestras almas*, etc. as well as the books by Fr. Ricardo GRÄF, some of which we have reviewed in an earlier issue: *Vidas para Dios*, *Consuelo en el dolor*.<sup>1</sup> We would like here to draw the reader's attention to one of the latest books by the latter author, *Si Padre*<sup>2</sup> which deals with ascetism in the sense of submission to the will of God, first in the general direction of our life, our vocation, next, in His commandments and slightest wishes; submission to pleasant or unpleasant circumstances, which are all providential in our lives. In the second part, the author looks for the dogmatic and mystical sources of this submissiveness: prayer, the exercise of the presence of God, personal endeavour, union with the sacrifice of Christ in communion, charity. A fine book which will nourish the spiritual life of fervent souls.

In the same collection the well known book by Fr. George LEBACQZ, S. J., *La gran amistad*<sup>3</sup> has been published. It deals with the friendship of Jesus Christ for us and, in the second part, our response by our friendship for Him, which will be the source of intense spiritual life and fruitful apostolic action. A book full of substance, most suitable to juvenile psychology.

To help young people to develop friendship with Jesus Christ, the little book by Fr. Juan Alonso ORTIZ, S. J., *Jesús, amigo nuestro*,<sup>4</sup> will be much to the point. In the form of meditations, it takes us through Our Lord's life and especially the Passion, the meditation on which occupies half the book. *El Reinado del Corazón de Jesús en nuestras almas*<sup>5</sup> centres all spirituality, Christian life and apostolic devotion on the devotion to the Sacred Heart, in thirty-three meditations.

With regard to Marian spirituality, we may first mention the book by Fr. Ramon J. DE MUÑANA, S. J., *Lecciones marianas*,<sup>6</sup> a substantial work of which the first volume deals with the life of Our Lady and the Marian dogma, based on the Bible, the Fathers and the great spiritual writers. The second volume studies the Marian cult, the meaning of the titles and riches of Mary, the devotions aroused by her. It is a little spiritual compendium of everything which concerns Our Lady. — The message of Fatima is the base, among many others, of two little books, written with affection, but of which the first seems to us to be too devotional and not sufficiently dogmatic: *El corazón de mi Madre*<sup>7</sup> by Fr. FIRMIN MARIA, O. F. M., and *El Santo Rosario y el mensaje de Fatima*<sup>8</sup> by Don Justo HERNANDEZ RUIZ, which gives us the historical and dogmatic bases of the use of the rosary and a short meditation for each of the mysteries.

<sup>1</sup> See *Lumen Vitae*, VIII, 1953, p. 345.

<sup>2</sup> Madrid, Atenas, 1951, 20 × 14 cm., 270 pp.

<sup>3</sup> Madrid, Atenas, 1952, 20 × 14 cm., 273 pp.

<sup>4</sup> Santander, Sal Terrae, 1951, 15 × 11 cm., 280 pp.

<sup>5</sup> Barcelona, Luis Gili, 1952, 17 × 11 cm., 240 pp.

<sup>6</sup> Bilbao, El Mensajero del Corazón de Jesús, 2 vols., 1950 and 1951, 18 × 12 cm., 731 and 775 pp.

<sup>7</sup> Murcia, Suc de Nogues, 1952, 15 × 11 cm., 590 pp.

<sup>8</sup> Soria, Los Linajes, 1951, 16 × 11 cm., 274 pp.



The Eucharistic Congress at Barcelona took as its subject: Peace and the Eucharist. We have previously noted the numerous works which resulted.<sup>1</sup> That by José FUERTES, C. M. F., *La paz sea con vosotros*<sup>2</sup> is yet another which gives us in a not uninteresting panorama the nature of true Christian peace under its various aspects: interior, family, social, international; the sources of this peace: Christ's teaching, the Eucharistic sacrifice, the mediation of the Blessed Virgin. A useful book, but rather superficial.

In the region of morality, human behaviour and the Christian virtues, José DE ANZIZU has written meditations on the principles at the base of asceticism and the Christian life in *Ales*.<sup>3</sup> The book is easy to read and gives rise to thought.

To bring the sacramental liturgy into the Christian home, *La liturgia en el hogar*<sup>4</sup> by Fr. Daniel RESTREPO, S. J., gives a good translation of the liturgical prayers used in the celebration of the sacraments, with short comments on the rubrics and explanations of the actions accompanying the prayers.

### 3. *Spiritual biographies.*

With regard to lives of saints or outstanding Christians, few interesting books have reached us. There is a Spanish translation of Nasri RISCALLA's *Charbel Makhlouf*,<sup>5</sup> a Lebanese hermit who died in 1898 in the odour of sanctity. The book tells of his holy life, his miracles and the marvellous cures which he works, the enormous flood of pilgrimages to Anaya, the little Lebanese village where he lived and where his tomb is. It is all told in a lively way, but also with a developed critical sense.

*Sembradora de rosas*,<sup>6</sup> an attractive life of St. Thérèse of the Child Jesus by Fr. G. HOORNAERT, S. J., gives us the basic traits of the character and spirituality of the saint: a little translation which can be recommended for its seriousness and simplicity.

Written by Fr. Tomas L. PUJADAS, C. M. F., with the help of the assassin's own story, the tale of the life and martyrdom of the little saint of the marshes: "*Yo maté a Maria Goretti*".<sup>7</sup> The title is displeasing, as is the exhibition of autographs and photographs of Alejandro Serenelli. An unhealthy curiosity and attraction are aroused by the title and no doubt have caused the success of the book. It is not an original work, the tale having been a long time ago given a definite form. It would have been better to have left Alejandro in the humble obscurity of the convent where he has gone by way of reparation.

Fr. Silverio DE ZORITA has written in the form of a novel an agreeable and

<sup>1</sup> Cf. *Lumen Vitae*, VIII, 1953, pp. 342-344.

<sup>2</sup> Madrid, Cocusa, 1952, 17 x 12 cm., 290 pp.

<sup>3</sup> Buenos-Ayres, Florida, Ed. Paulinas, 1949, 18 x 13 cm., 263 pp.

<sup>4</sup> Mexico, Buena Prensa, 1949, 17 x 11 cm., 152 pp.

<sup>5</sup> San Sebastián, Dinor, 1953, 19 x 12 cm., 233 pp.

<sup>6</sup> Santander, Sal Terrae, 1952, 19 x 12 cm., 149 pp.

<sup>7</sup> Barcelone, Gráficas Claret, 1952, 22 x 15 cm., 179 pp.

interesting life of St. Peter, from the time when he lived at Capharnaum and worked on the Lake of Genesareth till his martyrdom in Rome, while he was the first pope and signed the first Roman decrees, *Bajo el anillo del pescador*.<sup>1</sup> The author has the opportunity of telling young people the story of the first years of christianity, which he makes live in a wonderful way.

We have before us a collection of the attractive figures of great missionaries from 1800 up to our own time; *Semblanzas Misioneras*<sup>2</sup> by Fr. José RODRIGUEZ, C. SS. R. By the same author, *Martirologio Oriental*<sup>3</sup> tells, in three volumes of short monographs, the life and death of the Christian martyrs in China, Corea and Indochina between XVII and XIX centuries. Fr. Joaquin CARDOSA, S. J., has written *Los mártires Mexicanos*.<sup>4</sup> Finally, we may mention a book which leaves religious biography to be numbered amongst theses on historical theology : *Fray Luis de León, Teólogo*<sup>5</sup> by Salvador MUÑOZ IGLESIAS, in which the author in a scientific manner writes of the theological personality of Fray Luis and his important action in the preludes of the controversy *de auxiliis*. It is a fine book, but mainly for specialists in historical theology.

## II. RELIGIOUS DIDACTICS

### 1. Teaching, Psychology, Pedagogy.

Before the recent concordat, there were numerous discussions in Spain as to the teaching rights of the Church. With clarity and brevity in argument, Cabino MARQUEZ, S. J., in his little book, deals with the *Doctrina de la Iglesia sobre el derecho de enseñar*.<sup>6</sup> It is based on the encyclical "Divini illius Magistri" and by quoting it, the author establishes the respective rights of educating and teaching of the family, the State and the Church. It is a doctrine which it is necessary to remember and to be sure of.

But in the sphere of general instruction, religious training must be integrated into a system of healthy pedagogy, and its fundamental principles are those of general pedagogy. The spiritual master must give special attention to the religious bases of education, that is, on the one hand, the spiritual needs of the soul and its inner depths which religious psychology reveals, and on the other hand, the interior action of the Master, His grace and gifts. Religious education consists in raising the child, youth and adult to an adequate intellectual standard so that, inspired by the example of a living witness, they may respond to the most essential needs of their soul by welcoming the supernatural gifts of grace and joyous submission to the interior promptings of the

<sup>1</sup> Madrid, Atenas, 1952, 20 × 14 cm., 245 pp.

<sup>2</sup> *Ibid.*, Ed. Mayela, 1952, 20 × 15 cm., 238 pp.

<sup>3</sup> *Ibid.*, 3 vols., 1951, 20 × 15 cm., 173, 115 and 320 pp.

<sup>4</sup> *Ibid.*, Buena Prensa, 1953, 23 × 17 cm., 480 pp.

<sup>5</sup> Madrid, Cons. Sup. de Investigaciones Científicas, 24 × 17 cm., 286 pp.

<sup>6</sup> Madrid, Studium de Cultura, 1951, 20 × 14 cm., 99 pp.

Spirit. These are the principles which will enable us to form judgments on the books presented to us.

Concerning psychology and pedagogy in general, the framework and general principles of which are necessary for a science of religious formation, we may mention *Psicología de la edad evolutiva*, by Fr. Agustín GEMELLI, O. F. M.<sup>1</sup> This is a searching book, well informed as to present-day tendencies and insistent on the evolutionary and dialectic aspect of child and adolescent psychology. We may regret that in such a large book the place given to the study of the religious sense at different ages is so small that we do not find the problem discussed until after the age of 14. The awakening of the religious sense and its extreme depth are, however, evident at the age of three, if not before.

Consuelo SANCHEZ BUCHON has brought out a great work in *Pedagogía*.<sup>2</sup> It is a magnificent course of 34 lessons on general pedagogy, clear and often original in treatment. Each chapter is based on an abundant and universal bibliography. The first part deals with the nature of pedagogy, its foundations and relations with the other sciences. The second studies the general principles of education, the role of teachers and the various educational milieux, as well as the means used in education under its various aspects: intellectual, moral, religious, social, civic, aesthetic, physical, all of which must be developed. The third part, which seems to us to be the most personal, treats of differential pedagogy, that is to say, education according to sex, mental age, vocation, nationality and social surroundings. The chapter on religious and moral education, in spite of its qualities, seems to us to dwell too lightly on religious psychology and the correspondence with supernatural gifts, which ought to be aroused in the pupil.

The educational society of *Atenas* at Madrid provides a series for teachers, *Eduquemos*, which includes some very interesting books. Among them, we may mention *Forjando una juventud mejor*<sup>3</sup> by Fr. Ernesto HULL, S. J. A Spanish adaptation of a little practical treatise on education in general, which points out, first, the human ideal to be aimed at during the various phases of development; next, the means of attaining it: faculties with their actions and habits, and finally the role of the various educative factors, and especially of the school in this work. The matter is presented in a personal way; in a lively style and contains practical pedagogic directions.

The three foregoing books will be usefully complemented in religious pedagogy by one of smaller scope, but serious and attractive: *El divino Maestro*<sup>4</sup> by Ramon I. MANSO PÉREZ, showing us the Lord's pedagogy as applied to His doctrine. It is an interesting study of the gospels from the pedagogical point of view, and a brief but complete doctrinal exposition. This little book will help religious teachers and catechists to contemplate their Model.

<sup>1</sup> Madrid, Razón y Fe, 1952, 20 × 14 cm., 283 pp.

<sup>2</sup> Bilbao, Institución Teresiana, 1952, 21 × 15 cm., 561 pp.

<sup>3</sup> Madrid, Atenas, 1952, 20 × 14 cm., 208 pp.

<sup>4</sup> Barcelona, Luis Gili, 1952, 17 × 12 cm., 240 pp.



2. *Spiritual direction and exercises.*

To complete the subject of religious formation, we pass on to spiritual direction. J. G. TREVIÑO, M. Sp. S., gives us the essential principles in his book *Reglas de dirección espiritual*.<sup>1</sup> In 18 chapters, each dealing with a rule of asceticism or mysticism, the author traces the way of spiritual progress from the early purifications up to transforming union. The aim of the book is practical. One would have preferred that the dogmatic foundations of the spiritual directions should be more explicit; our generation requires intellectual reasoning in every sphere.

These same principles of direction will be used with profit in the practice of the spiritual exercises, which also requires mastery of a very special technique. A great connoisseur of the Ignatian Exercises, Fr. Ignacio IPARRAGUIRRE, S. J., whose book *Historia de la práctica de los Ejercicios*<sup>2</sup> has a worldwide reputation among specialists. He has summed up his knowledge in a little book in which every word is carefully weighed: *Lineas directivas de los ejercicios ignacianos*.<sup>3</sup> It cannot be too highly recommended to directors of retreats who will find in it, clearly described, the principal lines of the Ignatian method.

Noting the absence in so many cases of durable fruits from the Exercises, and seeking for the causes, Luis BERTRAN has compiled from the confidences of former retreatants, a little book of the religious psychology of the retreatant, and at the same time, a kind of directory or manual for the director of the retreat: *Ejercicios y Ejercitantes*.<sup>3</sup> Fr. Argimiro HIDALGO, S. J., has written a retreat for children lasting five days, *Ejercicios espirituales para niños*<sup>4</sup> of which the three first are based on the first week of the Ignatian Exercises, the two last being meditations on the life, death and resurrection of the Lord. The talks are very suitable to child psychology. For young people's retreats, Fr. Juan ALONSO ORTIZ has written *A solas con Dios*<sup>5</sup> which follows the same plan as the former book for its first part, the second being devoted to our duties: faith, hope, charity, chastity, vocation, the Mass, confession, communion, the spiritual director. The book has the qualities and defects of Spanish spirituality: much emotion, too little reflection. Finally, for adults or religious, Fr. Marcelino GONZALEZ, S. J., provides in *Retiros espirituales*<sup>6</sup> ten schemes for three days' recollection. They will be particularly useful as preparation for the renewal of the religious vows.

3. *Pastoral works.*

At a time when the function of the priest and his place in the modern world is so much discussed, it is interesting to find a solid and clear treatment of the

<sup>1</sup> Mexico, La Cruz, 1952, 20 x 14 cm., 206 pp.

<sup>2</sup> Bilbao, El Mensajero del Corazón de Jesús, 1950, 16 x 11 cm., 62 pp.

<sup>3</sup> Buenos Ayres, Ed. Guadalupe, 1951, 15 x 10 cm., 422 pp.

<sup>4</sup> Santander, Sal Terrae, 1951, 16 x 11 cm., 412 pp.

<sup>5</sup> go de Compostela, Porto y Cia, 1953, 16 x 11 cm., 374 pp.

<sup>6</sup> Santander, Sal Terrae, 1953, 17 x 12 cm., 370 pp.



question. Fr. Felix Ma. ALVAREZ HERRERA gives us this in *La misión sacerdotal*.<sup>1</sup> The priest appears in it as essentially the *pontifex*, the minister of the divine Mediator for all the works of salvation. What conditions of life are incompatible with this mission? The question goes unanswered.

The priest is always wanting to perfect his knowledge of souls and how to lead them to God. A good manual will help him. Already in its 4th edition, the *Manual del Buen Pastor*<sup>2</sup> by D. Salvador RIAL gives the traditional pastoral directions and solutions of actual cases. It may be regretted that the author has not touched upon the great problems of the day and not even suggested the existence of basic sciences: social religious psychology and religious sociology, which have influenced so many aspects of the pastoral theology. For the social milieu should be known and transformed by a specialized apostolate, often exercised by a fervent Catholic Action group led by an intelligent and energetic priest. The transformation of the milieu is one of the immediate objectives of the pastoral work, and to achieve it one needs to have absorbed the spirit, aim and methods of Catholic Action. This is well dealt with in *Apostolado específico*<sup>3</sup> compiled by a team of ecclesiastical assistants in a Mexican diocese. The book explains the formation of élite teams and the technique of their action 'for the transformation of the milieu.'

Finally, the priest should develop in himself and in his flock a missionary conscience, that Catholic sense, that "care for all the churches." The little book by Fr. José RODRIGUEZ, *Conciencia misionera*<sup>4</sup> will explain the nature of the missionary spirit, its development, manifestations and fruits.

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### III. SCHOOL AND AFTER SCHOOL BOOKS OF RELIGIOUS FORMATION

#### I. Catechism.

The *Fichero catequístico*,<sup>5</sup> a periodical published since 1950 by the Catequética LASALLE, now at Madrid, merits the esteem of all those engaged in teaching the catechism. The cards give doctrinal facts bearing on the whole of the subjectmatter of religious education: dogma, morals, liturgy, etc., in the form of well thought out schemes, with examples adapted and selected with care. The LASALLE centre has also produced *Ejercicios catequísticos*<sup>6</sup> in four little volumes, one intended for the use of the teacher, containing a quantity of short exercises and problems in the Duplessy style, which will help the child to assimilate *intellectually* the essence of Christian doctrine.

<sup>1</sup> Lima, Ed. Renovabis, 1951, 21 × 16 cm., 230 pp.

<sup>2</sup> Tarragona, Bibl. Antonio Agustín, 1950, 21 × 15 cm., 462 pp.

<sup>3</sup> Morelia, Acción Católica Mexicana, 1950, 20 × 14 cm., 130 pp.

<sup>4</sup> Mexico, Ed. Mayela, 1952, 17 × 12 cm., 126 pp.

<sup>5</sup> Madrid, Catequética Lasalle, 1950-1953.

<sup>6</sup> Cambrils (Tarragona), Catequética Lasalle, 4 vols., (s. d.), 88, 88, 96, 48 pp.

As so often in Spain, religious *instruction* does not appear to be sufficiently directed towards developing the *life* of faith.

FR. GERARD, S. J., has compiled a *Catecismo en ejemplos* in three volumes.<sup>1</sup> Actually, the illustration of dogma is almost ignored and that is the great weakness of this book which, otherwise, is not without its usefulness for catechists. The first volume in its first and second parts give some good examples illustrating the commandments of God, the rest deals with some aspects of the Church. The second volume treats of the sacraments and the Christian virtues; the third, of education and the Christian life. Who cannot observe the danger that lies in presenting Christian doctrine as a collection of moral duties and sacramental actions without connecting it closely to dogma?

## 2. Holy Scripture.

Primary catechetical teaching as well as religious secondary instruction will be fully effective only insofar as they are nourished and enlivened by a practical contact with the Gospel and the whole of the Bible. Fortunately, there is in Spain a revival, although still a feeble one, of biblical liturgy and a still timid effort at making the Gospel itself better known and putting young people in direct touch with its text and realities. Fr. Severiano DEL PÁRAMO, S. J., has published a little book, *Los cuatro evangelios*<sup>2</sup> in a translation which is both faithful and up to date, with notes to supplement the text with geographical, historical and dogmatic facts. It cannot be too highly recommended to schoolmasters for the use of their pupils. In addition, Fr. Francisco NAVAL, C. M. F., gives, in *El evangelio de los fieles*,<sup>3</sup> the Sunday gospels for the year with a dogmatic, moral and ascetic commentary. It seems to us to be too traditional in its method. The faithful of the present day look for the historical Christ in the Gospel; they want to see, hear and touch the living Word, and to know Him personally. In this connection, "*Queremos ver a Jesús*"<sup>4</sup> by S. MER, O. S. C., raised expectations, but the author is content with some missionary reflections, while passing the Gospel in review. This little book will be useful for young adolescents, but it does not really make one *see Jesus*. More successful in this way are two books which give the teacher a chance of describing the geographical and historical setting in which Jesus lived and in which He must be sought: *Los caminos de Jesucristo*<sup>5</sup> by Fr. Remigio VILARIÑO, S. J., and by the same author together with Fr. GAVIÑA, S. J., *Itinerarios de Jesucristo*<sup>6</sup> which completes the former by numerous maps with references to the gospels. These two books will help the reader to understand and give lessons on the two other books by Fr. VILARIÑO, *Vida de nuestro Señor Jesucristo* and *Historia de Jesús*<sup>7</sup> which are destined

<sup>1</sup> Mexico, Buena Prensa, 3 vols., 1949, 1951, 1952, 17 × 11 cm., 766, 772, 780 pp.

<sup>2</sup> Santander, Sal Terrae, 1952, 15 × 10 cm., 460 pp.

<sup>3</sup> Madrid, Cocusa, 1951, 15 × 9 cm., 320 pp.

<sup>4</sup> Bilbao, El siglo de las misiones, 1953, 17 × 11 cm., 208 pp.

<sup>5</sup> Bilbao, El mensajero del Corazón de Jesús, 1935, 19 × 12 cm., 319 + 45 pp.

<sup>6</sup> *Ibid.*, 1953, 17 × 12 cm., 48 pp.

<sup>7</sup> *Ibid.*, 1952, 20 × 13 cm., 331 pp.

for schoolchildren preparing for the baccalauréate. Although it is preferable to put the gospels themselves into their hands, the book has the advantage of possessing a historical and spiritual commentary which is useful for children. The illustrations are poor.

Andrés DOSSIN, in his pamphlet *El Sermon de la montaña*,<sup>1</sup> has very successfully commented on and schematized what might be called the magna charta of Christendom, with his accustomed clarity and synthetic mind. These qualities also appear in his *Para iniciarse en la historia sagrada*<sup>2</sup> which gives a résumé of biblical epochs, with maps and synoptic tables illustrative of the chief events in sacred history, from the beginning of *Genesis* up to the end of the *Acts of the Apostles*. The only complaint one can find is that there is too much detail. The *cronología bíblica*<sup>3</sup> by the same author gives a synoptic table of all the events in sacred history with their dates and concurrence with the events in the history of the world from Abraham to the death of St. John.

### 3. *Manuals for secondary education.*

Besides the large series of manuals which we have reviewed in a former article,<sup>4</sup> there now comes to hand a short treatise, a kind of rapid résumé of the seven baccalaureate courses: *Manual de religión*<sup>5</sup> by J. FERRANDO ROIG which gives the essence of Christian doctrine clearly and precisely, but with some of the deficiencies, perhaps accentuated, which we remarked upon in the large collections. By the same author, *La iglesia de los mártires*,<sup>6</sup> a pamphlet which tells of the Church in the early centuries by means of the writings of the contemporary witnesses themselves. The Church under the apostles, the persecutions, the acts of the martyrs, the organization of the Christian life, worship in the upper rooms, then in the catacombs, the expansion of the Church, all is shown to us through the eyes of witnesses.

The ministry of education in Peru has adopted the series of manuals by Fr. Francisco CABRÉ, O. F. M., *Educación moral y religiosa*<sup>7</sup> as the official religious text in all the schools.<sup>8</sup> This course, contained in five volumes, is presented in a methodical order, both dogmatic and pedagogic. It begins by the study of the life of Jesus from which the essential of Christian doctrine is drawn; then come the instructions on grace, the sacraments, the Mass and the liturgical year. The third volume treats of the moral life which for the Christian ought to be the expression of the life of grace from day to day. The fourth volume deals with the Church and its history; the fifth is a course

<sup>1</sup> Rosario, Ed. Apis, 1952, 22 × 17 cm., 24 pp.

<sup>2</sup> Buenos Aires, Ed. Heróica, 1946, 27 × 16 cm., 173 pp.

<sup>3</sup> Buenos Aires, Desclée de Brouwer, 1949, 21 × 38 cm., 16 pp.

<sup>4</sup> Cf. *Lumen Vitae*, VI, 1951, pp. 558-569.

<sup>5</sup> Barcelona, Ed. Rauter, 1952, 17 × 12 cm., 201 pp.

<sup>6</sup> *Ibid.*, 1950, 17 × 12 cm., 69 pp.

<sup>7</sup> Lima, 1952, 5 vols., 1952-1953, 22 × 16 cm., 130, 112, 136, 131, 122 pp.

<sup>8</sup> Cf. *Lumen Vitae*, VII, 1952, pp. 168/9 and VIII, 1953, p. 333.

of apologetics in which the Faith is justified in the eyes of reason. Although the general order seems to us to be better than in most of the other series, there is a certain dryness and intellectualism. The progress made by religious pedagogy is not taken sufficiently into account.

Fr. Jorge LORING, S. J., gives us in *Para salvarte* <sup>1</sup> a summary of the fundamental verities of religion and directions for living them. Originally written for soldiers, this little book is direct, clear and practical. The dogmatic section is poor, and there is no profound synthesis, nor uplifting thought to attract both the mind and heart. The result is that the section on morals, much too long, seems supine and baseless. The best advice is vain where there has been no awakening of an enthusiastic knowledge and true love of the Lord and His doctrine of salvation.

Fr. Vicente GAMBON, S. J., in *Educación cristiana de las jóvenes*, <sup>2</sup> offers a little manual on how to live the Christian life in which the pupils of Catholic schools will find a very clear exposition of their duties of good behaviour towards God, themselves and their neighbours. The little book is somewhat old-fashioned and I do not know if modern schoolgirls will find it very much to their taste.

#### 4. *Apologetics.*

Here we have another valuable series published by the *Sociedad de educación Atenas: Razonemos nuestra fe*, giving a Spanish translation of the doctrinal works of Mgr Tihamér TóTH (15 vols.) and other very interesting studies of the questions discussed. We may mention particularly the fine book by Pier C. LANDUCCI *¿ Existe Dios ?* <sup>3</sup> translated into Spanish by Fr. B. Monsegú. The first part is a lively and interesting exposition of the traditional proofs of the existence of God, especially those from the order of the world, finality and causality. The second part deals with the nature of God : almighty, perfect, unique, made visible in His Son made man, Whose presence and doctrine are prolonged in the infallible Church. The existence of God is proved by argumentation which is the aim of the book, but, to our mind, truly to attain it, it would be indispensable to centre the argument on the great revelation that " God is Love. "

Two little books set to work to answer the religious objections of believers and unbelievers. These collections of answers are useful, although rather elementary and even sometimes simplist. They remind us, moreover of the story of the woman who tried to sweep away the tide with her broom. From FRANCISCO MORENO, *Dificultades anticatólicas* <sup>4</sup> and Carlos SCANDROGLIO, *¿ Hablemos de religión ?* <sup>5</sup>

A critical study on the Spanish inquisition (its origin, proceedings, sup-

<sup>1</sup> Granada, Tipografía Artística, 1953, 16 × 11 cm., 160 pp.

<sup>2</sup> Barcelona, Eugenio Subirana, 1951, 18 × 12 cm., 116 pp.

<sup>3</sup> Madrid, Atenas, 1953, 22 × 16 cm., 343 pp.

<sup>4</sup> Torrelodones, 1952, 15 × 11 cm., 159 pp.

<sup>5</sup> Buenos Aires, Ed. Don Bosco, 1952, 16 × 11 cm., 112 pp.



pression, results and what we ought to think of it) is provided by Barnardino LLORCA, S. J., in *La inquisición española*.<sup>1</sup> In spite of an attempt at objectivity, the judgment in such affairs is bound to be coloured by the author's mentality. This is to be seen again in Juan R. SEPICH's *Misión de los pueblos hispánicos*<sup>2</sup> in which a defence of mediaeval christianity, Catholic nations, and especially Spanish countries turns into a diatribe against those who are misguided enough to think differently from us. The love of Spanish culture is a fine thing; it ought not to be distorted by a spirit of self sufficiency and lack of understanding.

Finally, we will mention a very well documented and tactful book dealing with a delicate and complex question: *Razas y racismo en Norte América*<sup>3</sup> by Manuel FRAGA IRIBARNE. The actuality of the racial problem makes this particularly interesting. It makes one realize how necessary are the efforts for the mutual understanding and union of races which, happily, are increasing, for the creation, little by little, of a social atmosphere in which true charity can flourish. It is necessary that all artificial barriers of nationalities, races, class, should be laid low to permit of the expansion of the Kingdom of God.

Albert DRÈZE, S. J., *Brussels*.

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 HIJMAN, M., BLESS, W., S. J. — *Wie zegt gij dat Ik ben ?*. 's Hertogenbosch, L. C. G. Malmberg, 1953, 90 p.

<sup>1</sup> Comillas, Universidad pontificia, 1953, 17 × 12 cm., 196 pp.

<sup>2</sup> Madrid, Seminario de problemas hispanoamericanos, (s. d.), 20 × 15 cm., 92 pp.

<sup>3</sup> Madrid, Ed. Cultura hispánica, 1950, 21 × 14 cm., 98 pp.

<sup>4</sup> This Review will mention all the books and material for religious instruction received. Most of them, according to their general interest for our readers, will be reviewed at greater or less length in our bibliographical chronicle, which will group together the publications according to the language in which they are written.

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† L. SUENENS, *Vic. gen.*

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